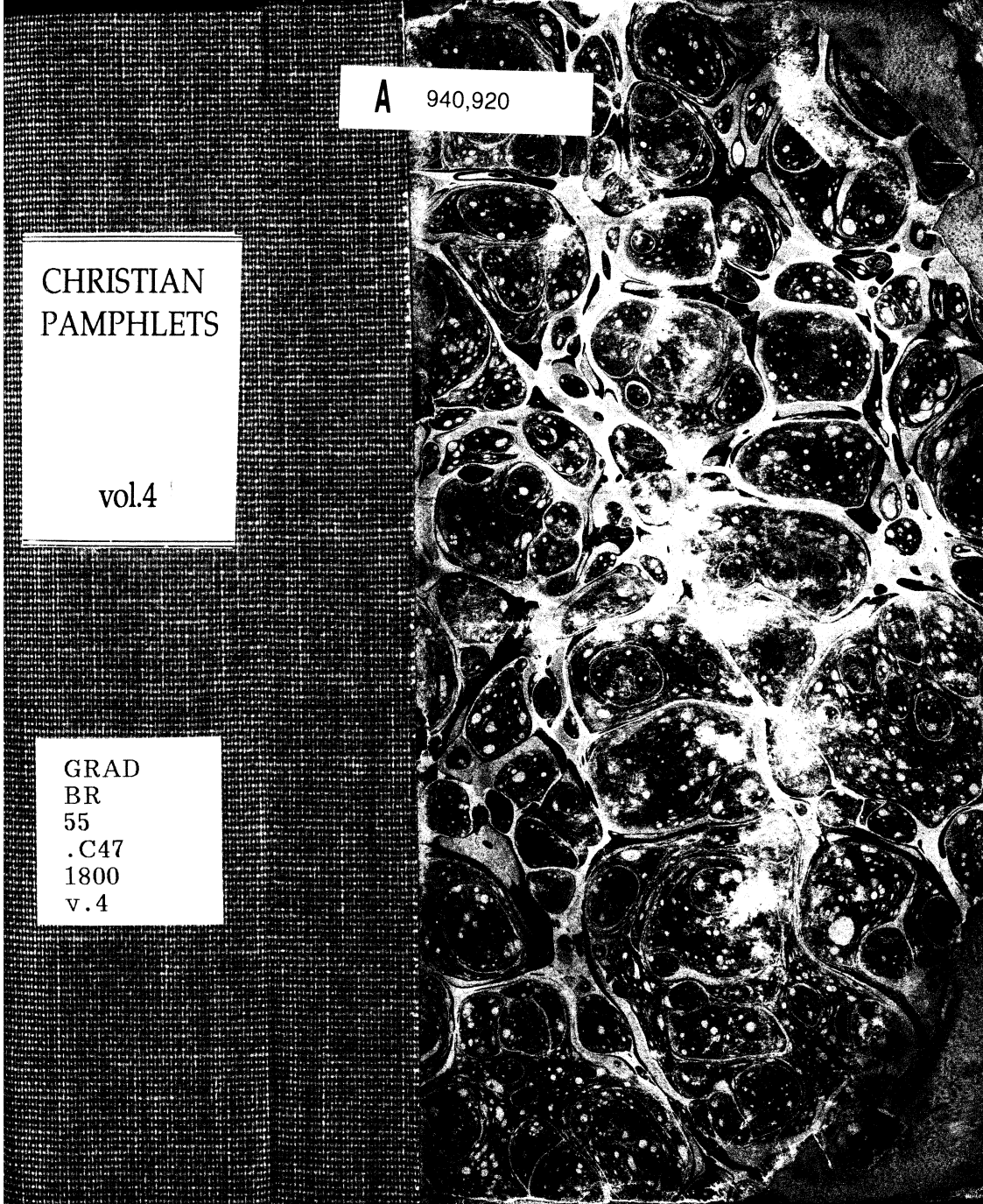
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CONDITION AND CHARACTER

OF

FEMALES

IN PAGAN AND MOHAMMEDAN COUNTRIES.

[The following pages contain a simple statement of facts. Their truth is attested by men of various characters and professions—by protestants, catholics, infidels, and pagans—by geographers, travellers, and missionaries; who all agree in representing the condition of the female sex in heathen countries as degraded and miserable in the extreme.]

It is difficult—perhaps impossible to describe the wretchedness of heathen females, without wounding the feelings of the benevolent, or shocking the delicacy of the refined. But the truth must be told. The remedy can never be applied, unless the disease is known. The sympathy, ever anxious to relieve, cannot be felt before the misery is seen. The charity, that kindles at the tale of wo, can never act with adequate efficiency, till it is made to see the pollution and guilt of 600,000,000, now buried in the death-shades of heathenism. Shall we then, however painful the sight, shrink from the contemplation of their real state? We shall only *see* what they *endure*.

I. Their Condition.

1. *They are despised.* The heathen female is viewed with contempt from the morning of her existence. The birth of a daughter, in most unevangelized countries, is an occasion of sorrow. Frowned upon by her parents and relatives, her sex is often a sufficient reason for putting an immediate end to her existence.(1)* Born into the world with such unpropitious omens, if permitted to live, it is only to witness the gathering cloud of darkness and misery, which hangs over the whole course of her life. Women in all Pagan and Mohammedan countries are regarded as inferior to men, created only to be

* The figures refer to a list of most of the writers and books, on whose authority these statements are made, which the reader will find on the last page.

subservient to their wants and pleasures. In some they are considered "a necessary evil," a disgrace to the world, unworthy the companionship of man. You cannot offer a greater insult to a Mohammedan in Persia, than to inquire after the female part of his family, even were they dangerously ill.(2) Such contempt for the female character, and such opinions respecting the design of woman's creation, are sanctioned by the Koran, whose doctrines command the belief, and determine the practice, of 120,000,000 of the human race.

The "sacred books" of Hindostan, whose precepts sway the minds of 100,000,000, speak thus, "In every stage of life, woman is created to obey. At first, she yields obedience to her father and mother. When married, she submits to her husband. In old age, she must be ruled by her children. During her life she can never be under her own control."* "Women have no business with the text of the Vedu. Having therefore no evidence of law, and no knowledge of expiatory texts, sinful woman must be as foul as falsehood itself."(3) Are such sentiments confined to the pages of their "sacred books"? No. They live in the heart, and govern the life of every Hindoo. Facts in proof and illustration of this will appear in the sequel.

But are females less despised, where no "sacred books" condemn them to perpetual disgrace and subjection? Contemplate their condition in the Society Islands, before the introduction of Christianity. Men were considered "rah," sacred, while women were regarded as "noah," impure, or common. Men were allowed to eat several kinds of meat, cocoa nuts, plantains, and other articles of food offered to the gods; which females were forbidden to touch under pain of death. The fires also, at which the food of the men was cooked, the baskets in which it was kept, and the houses in which they ate, were sacred; females being forbidden to use the former, or enter the latter, under the same fearful penalty.(4)

2. *Their education is neglected.* This is true of every rank, wherever the Bible has not rescued woman from degradation. Indeed, must not this naturally result from the contempt in which she is held? Among rich and poor, in the families of princes and peasants, she is alike ignorant. Probably throughout the whole Pagan and Mohammedan world, there does not exist a single school for the education of females, except those established by Christian benevolence. In Mohammedan countries they are sometimes instructed in embroidery, music, dancing, and such other external accomplishments as render them fitter instruments for their master's pleasure; but not a thought is bestowed upon the cultivation of the mind. Reading and writing are to them unknown. The immortal soul is utterly neglected.(5)

In Hindostan, not twenty in as many millions are blessed with the common rudiments of Hindoo learning.

In Ceylon, when the American missionaries arrived, not one in a district containing a population of 200,000 could read. The

* How different the precepts of Christianity. See Eph. v. 25, and 28—30; 1 Peter iii. 7, &c.

cultivation of the female mind is thought to be not only vain, but dangerous to the welfare of society; and the direst curses are denounced against the woman, who may aspire to the dangerous eminence of being able to read and write. It is supposed that the employments proper for woman do not require education. For she can sweep the house, cook the food, collect fuel, wait on her lord, and feed her children without it; and having discharged these duties with fidelity, the whole work of life is accomplished.(3)

A missionary, in conversation with some respectable natives, who were anxious to have schools established for boys, remarked that the Christian public were desirous of doing everything in their power to establish schools for the instruction of girls. The oldest and most intelligent of them replied, "What have we to do with them? Let them remain as they are." The missionary reminded him that females were passing into eternity ignorant of the way of salvation, and in danger of perishing forever. "They do not know how to go to heaven," replied the native, "but they know how to go to hell, and let them go."(6)

3. *They are not at their own disposal in marriage.* In some unevangelized countries they are betrothed by their parents in infancy, or childhood. In others, they are sold at a more advanced age, at prices varying according to their beauty, or rank. A Circassian female, fourteen years of age, who had been captured by the Cossacs, being told she was to be set at liberty, begged to remain their prisoner; because she feared her parents would sell her, and she might fall into the hands of masters less humane than the Cossacs.(7)

In some nations, custom, handed down from generation to generation, till it has become as strong as law, forbids a woman to reject proposals of marriage, from whatever man they come. Pleased, or displeased, she must leave her parents, and the companions of her early years, to drag out the remainder of her earthly existence, in subjection to the authority of a tyrant, whom she cannot but loathe and abhor.(5) In Hindostan, the greatest disgrace is attached to the character of any female, who remains unmarried after eleven years of age. So foul is the stain, that in order to avoid it, several who had passed that age, were married to an aged Brahmin, when his friends were carrying him to the Ganges to die upon its banks.(3)

4. *The practice of polygamy prevents them from enjoying the affections of their husbands and the happiness of domestic life.* This practice, so destructive of all conjugal felicity, prevails among the higher ranks in almost every Pagan and Mohammedan country. It is authorized by the Koran, which permits every man to marry four wives. But by the rich this limitation is commonly disregarded. With them, the number varies from the lawful four, to the three hundred, five hundred, fifteen hundred, or two thousand of the Grand Seignior.(8)

In Hindostan, the Kooleen Brahmins, considered the most holy of the whol Brahminical sect, claim as a privilege of their order, the right to marry one hundred wives. Although they

do not often exercise this right to its full extent, the number of their wives is frequently not less than forty or fifty.(9) As in Mohammedan, so in Pagan countries, the number of a man's wives is limited only by his income or inclination. The evils resulting from this unhallowed practice can be better conceived than described. Totally destructive of domestic peace, it renders every female, within its influence, an object of constant and bitter persecution from the other wives of her husband, or a prey to the devouring envy, hatred, and malice, which continually rankle in her own bosom.

5. *They are liable to be divorced by their husbands at any moment, and left without means of support.* In Hindostan, the husband may divorce his wife at pleasure. Says the "divine Munoo," "The woman who speaks unkindly to her husband, may be superseded by another without delay." Let him address her by the title "mother," and the marriage covenant is dissolved. This is the only bill of divorce requisite.(3) When thus cast out by her husband, the customs of society prevent her from obtaining an honorable livelihood.(10) In other countries, divorce is equally easy to the husband, and extremely common.

6. *Among the higher ranks in Mohammedan and partially civilized Pagan countries, they are secluded from the society of men.* In Hindostan and China, the wife of a man of rank and wealth is continually secluded, and closely guarded. She is not permitted to eat with her husband. She never mixes with company, even at her own house; and is never seen abroad with her husband, unless on a journey. A Hindoo female seeing an European lady walking arm in arm with her husband, exclaimed in the utmost astonishment, "Oh! ma! what is this? Do you see? They take their wives by the hand, and lead them through the streets without the least shame!"(1)

In the houses of the higher class, the harem, or women's apartment, is literally a prison. It is usually so situated and constructed, that the inmates can neither be seen from without, nor enjoy any prospect, but that of an adjoining garden, surrounded with lofty walls. It is never entered by any male except the husband. The wife is seldom permitted to go abroad;—never without being concealed in a close carriage, or having her face so enveloped that she could not be recognized even by the most intimate friend. If she does, it is at her peril. Says Col. Phipps, in an address before the Church Missionary Society, "In Alexandria, [Egypt,] I have seen a Turk, at midday, in the open street, cut off a woman's head for no other reason, than because he saw her without a vail, and her person was not concealed in her cloak."(6)

The strictness with which the inmates of the harem are guarded, may be learned from the following particulars respecting the women belonging to the seraglio of the Grand Seignior of Turkey. "Whenever they go abroad, which is very seldom, a troop of black eunuchs convey them to the boats, which are enclosed with lattices and linen curtains; or, if their excursion is on land, they are put into close chariots, and signals are made

at certain distances, that no one approach the road, through which they pass, under pain of death. When the Sultan permits them to walk in the gardens of the seraglio, they are cleared of every thing human, and a guard of black eunuchs, with drawn sabres, march on patrol. Any individual found in the gardens, even through ignorance, or inadvertence, is instantly sabred, and his head laid at the feet of the Grand Seignior, who bestows a large reward upon the guard for his fidelity."(8)

The same spirit of jealousy and dark suspicion, which dictates the conduct of the Grand Seignior, haunts the minds of husbands in Mohammedan countries generally. In some it is common in the lower, as well as higher ranks, and the women's apartment in the house of every poor man is a harem upon a small scale.

This close confinement and seclusion places the wife entirely in the husband's power. Whatever abuse she may suffer, who shall redress her wrongs? Says a traveller, while residing at Constantinople, "The body of a young woman, of surprising beauty, was found one morning near my house. She had received two wounds, one in her side, the other in her breast; and was not quite cold. Many came to admire her beauty; but no one could tell who she was, no woman's face being known out of her own family. She was buried privately, and little inquiry was made for the wretch, who had imbued his hands in her blood."(11) The Pacha of Acre in Palestine, a few years since, put to death seven of his wives at one time, with his own hands.(7)

7. *In the lower ranks, and in barbarous Pagan countries, they are compelled to perform the most servile labors.* In Ceylon a recent traveller was surprised to see strong and healthy men engaged in washing, ironing, preparing muslin dresses, and other similar employments, while slender females were carrying heavy burdens through the streets, or laboring in the fields.

In China, where, on account of the vast number of rivers and canals, more business is done upon the water than in any other part of the world, women are obliged, in addition to what, in other countries, are considered their proper employments, to perform the duties of boatmen.(12) On land they may be seen performing the various parts of agricultural labor, frequently with an infant on their backs; while their husbands are gaming, or otherwise idling away their time.(13) Barrows asserts that he has frequently seen the wife dragging the light plough, or harrow, while the husband was performing the easier task of sowing the seed. A Jesuit missionary assures us, that he has seen a woman and an ass yoked together to the same plough, while the inhuman husband was guiding it and driving his team.

What labors are exacted of the wife among uncivilized Pagans, let the reader learn from one of their number, who in describing her own, has described the condition of millions of her sex. A missionary in South America, reproving an Indian mother for the destruction of her female infants, she

replied with tears, "I would to God, father, I would to God, that my mother had by my death prevented the distresses I endure, and have yet to endure, as long as I live. Consider, father, our deplorable condition. Our husbands go out to hunt, and trouble themselves no farther. We are dragged along with one infant at the breast, and another in a basket. They return in the evening without any burden. We return with the burden of our children; and though tired with a long march, must labor all night in grinding corn to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born."(14)

8. *They are held in the most degrading subjection to their husbands.* From what has already been said, who can doubt that the Mussulman female, immured in the harem, must acquiesce in the will of her master? Especially when we recollect that the precepts of the Koran direct the husband to chastise his wife for any disobedience to his commands.

In Hindostan, women are required, not only by the enactment of legislators, but by the still more binding precepts of religion, to submit to the most degrading bondage. The Padma Purana, a book regarded with greater reverence, and more strictly obeyed by many a deluded Hindoo, than the Word of the everlasting God by multitudes of nominal Christians, speaks thus—"When in the presence of her husband, a woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet, and listen to nothing besides. When he calls, she must leave every thing else, and attend upon him alone. A woman has no other god on earth than her husband. The most excellent of all good works she can perform, is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard, or a debauchee, she must still regard him as her god. She must serve him with all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must also laugh. If he weeps, she must also weep. If he sings, she must be in an ecstacy. She must never eat, till her husband is satisfied. If he abstains, she must surely fast; and she must abstain from whatever food her husband dislikes. When he goes abroad, if he bids her go with him, she must follow. If he bids her stay, she must go nowhere during his absence. Until he returns, she must not bathe, clean her teeth, pare her nails, nor eat more than once a day."(10) By such impious and barbarous precepts, the Hindoo husband is governed in the treatment of his wife. He never speaks her name,

if he adhere strictly to his religion, but calls her, "my servant," or "my dog." Nor may the wife speak the name of her husband, but must call him "my lord," or "the master of the house." Liable to chastisement from her husband, she deems that a happy day, in which she escapes his cruel scourge.(1) A native convert to Christianity, speaking of the effect of the gospel upon his conduct, stated as the most decisive evidence of his conversion, that he had entirely ceased to beat his wife

In Burmah, the wife and grown daughters are considered by the husband and father, as much the subjects of discipline as the younger children. Hence it is not uncommon for females of every age and rank, to suffer under the tyrannical rod of those who should be their kind protectors and affectionate companions.(15)

9. *Their lives are not valued.* In Greenland, it is customary to bury aged, helpless females alive. An Arab, in the north of Africa, asked his wife for his knife. She replied that she had lent it to a neighbor. "Do you not know," said he, "that you have no business to meddle with any thing belonging to me?" She acknowledged she had not, confessed her fault, expressed her sorrow, and offered to go immediately and bring it back. He replied, "I will see if I can't have a wife, who will obey my commands better. I always told you not to meddle with any thing of mine." Then levelling her to the ground with one stroke of his club, he repeated his blows till she ceased to breathe. Neither man nor woman went near them, though her cries were heard through the whole tribe. In the evening the neighboring women dug a grave scarcely of the size of her body, into which they laid the naked corpse sideways, trode it down with their feet till it was level with the surface of the earth, and covered it with a heap of stones. The only notice taken of this inhuman deed was, that the council of the tribe fined the murderer four sheep, which he was required to cook for their supper. He paid the fine, and in two weeks married again.(16)

Col. Phipps, whose name has been already mentioned, says, "The rich and powerful in Hindostan not unfrequently punish the females of their families by causing them to be sown up in a sack and thrown by night into a river, or well. I have seen a rich Hindoo who was known to have destroyed several women in this manner. When the magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose in a court of justice, that they had died a natural death. I have seen taken out of large wells, several human skeletons, the remains of murdered heathen females; and I wish it to be distinctly understood, that what I relate are facts, which have come under my own personal observation."(6)

Such is the state of woman in unenlightened countries. Degraded in her condition;—exposed to continual persecution and insult;—deprived of all that is delightful in domestic or social life;—denied the blessings of education;—excluded from the knowledge of God and the hopes of heaven;—she is, in short,

treated as a soulless being, whose highest aim should be to gratify the caprice, and obey the commands of haughty and unfeeling man. But where in all the Pagan and Mohammedan world—where among the 600,000,000 of our race, to whom the Bible is unknown, is woman the companion of man? Where, the happy wife of the affectionate husband? Where, the honored mother of grateful children? Ask the islands of the sea, or the distant East. They cannot tell. Ask the native female of America. You have heard her mourn her unhappy fate. Ask the daughter of abused Africa. Her dying shrieks have told her tale of wo. She is every where *despised, neglected, afflicted, oppressed.*

II. THEIR CHARACTER.

1. *They are destitute of female delicacy.* In many heathen countries, females, as if it were not enough to be destitute of those qualities of mind and heart, which are the peculiar glory of their sex, disfigure their persons in such a manner as to destroy their native beauty and grace. They seem not only incapable of distinguishing between beauty and deformity, but also to have lost all sense of female propriety. Proofs of this are given in the writings of almost every traveller, who has observed their customs. Among the multitude, which might be adduced, let one or two suffice.

At the Society Islands it was formerly customary for every female to provide herself immediately after marriage with an instrument set with rows of shark's teeth, with which, upon the death of any of the family, they cut and mangled themselves in a most horrible manner; striking the head, temples, cheeks, and breast, till the blood flowed profusely, at the same time uttering the most deafening and agonizing cries. This was their mode of expressing intense joy, as well as grief. Nor were their amusements more becoming the female character. One was wrestling; in which females, even of the highest rank, engaged in the presence of thousands of spectators of both sexes, not only with one another, but also with men.(4)

Who can, without disgust, describe the intolerable filthiness of their dwellings and food, and their want of personal cleanliness?*

2. *They are superstitious.* Is not this a natural consequence of ignorance? In Hindostan nothing is more common than to see females measuring the distance from temple to temple by falling prostrate every six feet; suspending themselves by hooks thrust through the muscular parts of their backs; and in a thousand ways tormenting themselves to obtain the favor of their gods. "As I was walking out on a certain occasion," says an American missionary, "I saw two women in the middle of the road, rolling through the mud, which was then about a foot deep. Upon my approaching them and inquiring their object, they replied, 'we were sick, and vowed to our god that,

* Let the reader who would know more of this, consult Stewart's Journal at the Sandwich Islands, Harmon's, or Lewis and Clark's, among the North American Indians, &c.

if he would make us well, we would roll to his temple.' After expostulating with them some time, I was obliged to leave them, sick and weak as they were, to their infatuation, just at night, with three fourths of their journey still before them, and with a strong probability of their perishing before the night should be far advanced. Proceeding a few steps I met a Brahmin, and pointing to the scene, expostulated with him for keeping the females in such ignorance and in the practice of such superstitions, appealing to his conscience that he knew better. He coldly replied, 'Ah, let them alone, let them alone, that's worship just suited to their capacities.'"(1)

Their superstition and ignorance render them the dupes of the most detestable and wicked impositions from the impious Brahmins. Among them, as among the ancient Israelites, barrenness is regarded as a calamity, and deliverance from it is often the subject of prayer to their gods; some of whom are believed to have power to remove it. Applicants are told to remain in the temple during the night, performing their devotions; and, if their worship is accepted, they will be visited by the god. They return home without the least suspicion of the horrid deception practised upon them by the Brahmins, supposing they have had intercourse with the deity of the temple. At other temples the same boon is promised on conditions *still more degrading and monstrous*. These present, during the festival months, one vast scene of impurity and wickedness.(10)

3. *They are* GENERALLY *guilty of transgressing the seventh commandment.* It is needless to dwell upon this topic. To assert the truth is scarcely tolerable to a mind of delicacy and refinement. Yet listen for a moment to what candid men have said upon the subject. "It is a fact," says Rev. Mr. Ward, "which perplexes many of the well-informed Hindoos, that, notwithstanding the wives of Europeans are seen in so many mixed companies, they remain chaste; while their wives, though continually secluded, watched, and veiled, are notoriously corrupt. I recollect the observation of a gentleman, who had resided twenty years in Bengal, and whose opinion on such a subject is entitled to the highest regard, that 'the infidelity of Hindoo women was so great that he scarcely thought there was an individual among them, who had always been faithful to her husband. A Brahmin, who would be far from disparaging his country, affirmed that 'he did not believe there was a single female in the large cities of Bengal, who had not violated the laws of chastity.'"

But in violating the laws of morality, do they not act in perfect obedience to the dictates of their religion? Many of the gods of India are gods of impurity. Their temples are brothels; their worship, unbounded licentiousness.

In consequence of their being married in childhood, thousands of Hindoo females are left in widowhood at an early age. Both law and public opinion take from them all means of supporting themselves in respectability. Driven to desperation by the miseries that overwhelmed them, hundreds have heretofore thrown themselves upon the funeral piles of their deceased

husbands. The fate of the surviving widow is often worse than death. She can never marry, although her husband may have died, when she was a mere child; but must remain in cruel bondage to her sons, or her husband's relations. Many, rather than endure the obloquy and servitude of widowhood among their friends, resort to the only means in their power of procuring support, and obtain a miserable subsistence by prostitution Among these blinded, degraded beings, this mode of life is *honorable* compared with widowhood; and widows generally give themselves up to it, in order to avoid disgrace! (1)

4. *They are "without natural affection."* "The very periods," says a well known missionary, "when the infant of the Christian mother is to her an object of intense solicitude, and of the deepest anxiety,—times of sickness and distress,—are those when the heathen mother feels that in her child she has a care and a trouble, which she will not endure. She stifles its cries for a moment with her hand, hurries it into a grave already prepared, and tramples to a level the earth under which *the offspring of her bosom is struggling in the agonies of death.*"(17)

At the Society Islands two thirds of the children were murdered in infancy. Some mothers had thus consigned to the grave five, six, eight, or even more of their offspring. "I do not recollect," says Rev. Mr. Ellis, "meeting with a female in the islands during the whole of my residence there, who had been a mother while idolatry prevailed, and had not embrued her hands in the blood of her offspring." A similar statement is made by another missionary, who had spent thirty years on the islands.(4)

In India, frequent transgressions of the sixth commandment result from the disregard of the seventh. Mothers add to the sins already mentioned, that of destroying in the bud the fruit of their crimes. Not only the numerous widows in that country, but wives also procure abortion. Some are accustomed to do it annually. "The Pundit," [teacher,] says Mr. Ward, "who gave me this information, supposes that 10,000 infants are thus murdered in the province of Bengal every month; appealing in support of his opinion to the fact that many females are tried for these offences in the courts of justice in every zillah of Bengal, and that it was so common an event that every child knew it." Infants are also destroyed by offering them to the Ganges; burying them alive; suspending them in baskets on trees, to be devoured by ants, and birds of prey; or exposing them to be torn in pieces by crocodiles, jackals, and tigers.

In China this practice is scarcely less common. In the city of Pekin, so great is the number of infants exposed by their unnatural mothers, that a person is employed by government to go through the streets every morning with a cart, and gather up the children thus exposed, and cast them, the living and the dead without distinction, into a large pit appropriated to this purpose.

Pause now for a moment, and reflect upon the condition of 300,000,000 of fellow beings, designed by their Creator to belong to the fairest and loveliest portion of the human race. Behold

them despised,—oppressed,—sunk in pollution and guilt. Compare their situation with the happy lot of the Christian female; and while you rejoice in the superior character and privileges of the latter, remember "it is only by the prevalence of the gospel, that man learns that woman has a soul of an origin as high, a value as precious, a destination as lofty, and a duration as lasting as his own." The respect, the intelligence, the purity, the every blessing of the Christian female, the gospel has power to bestow upon her sister in heathen lands. Is not this evident from its effects in times past? Look at the females of Greece and Rome 1800 years ago. Were they not as wretched and degraded as those of Hindostan and Turkey at the present day? were impurity and infanticide less *common* among them? (18) Heathenism in every age and every country is essentially the same. But wherever the elevating, purifying influence of Christianity has been diffused, it has rescued woman from her degradation and wickedness, making her blessed and a blessing. Mark upon the map of the world those countries where the Bible is known, and you mark at the same time the only nations in which the rights of woman are regarded.

Look also at what is now doing among some, lately sunk in the deepest degradation and wickedness. Tahiti, one of the Society Islands, affords an instance. The commencement of the year 1815, was distinguished in the annals of that island by changes in society affecting the intellectual, religious, and domestic character of its inhabitants generally, but especially of the females. The withering influence of idolatry began to decline and give way to the humanizing, elevating power of Christianity. The food was no longer regarded as sacred, nor the fires, as hallowed. In sickness and distress, the mother, the wife, the sister, the daughter, were no longer neglected. The social circle, the family board, the domestic altar, began to diffuse their life-giving joys. Instead of cruelty and contempt, the utmost tenderness is now manifested by the husband and father towards his wife and children. When the family carry their produce to trade with vessels, the first choice among articles purchased is given to the children, the next to the wife, and the husband takes for his portion whatever may remain. The female now enjoys the pleasure resulting from culture of mind, ability to read the sacred Scriptures, and write her native language. Having become a proficient in needle work, she has laid aside the native dress, consisting merely of a piece of cloth loosely thrown about the waist, and adopted the European style. Barbarous and masculine amusements are exchanged for visits of mercy to the sick and dying. The cruel mangling, dishevelled hair, and savage yell, are superseded by the solemn prayer, and the funeral procession. The mild influence of Christianity has effected the entire abolition of infanticide, and revived the parental affection and tenderness originally implanted in the human bosom. The mother, formerly guilty of destroying her helpless offspring, may now be seen coming into the place of public worship with her little babe in her arms, gazing with evident tenderness upon its smiling countenance;

or reading the Word of God, and kneeling in prayer with those children, who but for the gospel would have been ushered into eternity, ere their playful smiles had won the affections of the parent's heart.(4)

Does not this instance, in common with many others, satisfactorily prove that the gospel is to the heathen female "glad tidings of salvation" for two worlds? It delivers her from *present oppression* and *coming wrath.*

Such is a faint outline of the condition and character of heathen females. What ought the Christian, who contemplates it, to do? The sickly sentimentalist may turn away from the sight with disgust: the careless worldling may look on with indifference: but no heart, that glows with heaven-born benevolence, will be willing to sit down without an effort to relieve their wretchedness. *What then must be done?* What, to rescue Pagan woman from bondage? what, to light up in her soul the consciousness that she possesses an immortal mind? what, to inspire her with the hopes of heaven? All past experience—the history of woman in every age—gives but one answer. There is but one sun, whose rays can penetrate the darkness that envelopes these unhappy beings, and pour the light of life into their benighted souls. It is the Sun of righteousness. Is there not healing in his beams for *every* nation? But these beams have never shone upon the heathen female.

CHRISTIANS! she now appeals to you; she points to her wickedness, her ignorance, her superstition;—to her degraded condition in this life, her hopeless prospects for the life to come;—and pleads with you, by these thrilling motives, for the light you enjoy. She appeals to your sympathy, your charity, your benevolence. She urges upon *you* the question, upon the decision of which is pending *her happiness for time and eternity,*

WILL YOU GIVE ME THE GOSPEL?

[AUTHORITIES. 1. Rev. Mr. Bardwell. 2. Sir R. K. Porter. 3. Rev. Mr. Ward. 4. Rev. Mr. Ellis. 5. Shobert. 6. Lond. Miss. Register. 7. Rev. Dr. Clarke. 8. Edin. Encycl. 9. Rev. Dr. Buchanan. 10. Abbe Dubois. 11. Lady Montague. 12. Mr. Wood. 13. Sir G. Staunton. 14. Cecil's Miss. Sermon. 15 Mrs. Judson. 16. Capt. Paddoch. 17. Rev. Mr. Stewart. 18. Rev. Dr. Ryan 19. Barrows.]

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AN APPEAL OF THE MISSIONARIES

OF

The American Board of Commissioners for Foreign Missions,

RESIDING AT CONSTANTINOPLE,

TO THE FRIENDS AND SUPPORTERS OF THE MISSION IN THAT CITY.

Respected and Beloved Brethren :—

It is one of the distinctive characteristics of the true Christian, that he always wishes to be reminded of his duty, and he is ready to respond cheerfully and promptly to every call upon him from Providence. The language of his heart is, "Lord, what wilt thou have me to do?" And when his duty is clearly ascertained, he shrinks not from its performance, whatever may be the amount of self-denial or suffering involved. We, therefore, come, with a good degree of confidence, and appeal to our Christian brethren in America, who are directly united with us in the great work of evangelizing the world, in behalf of the people for whose benefit the Lord has called us to labor. The providence of God and the movements of the Divine Spirit among this people are so marked and peculiar, that we feel called upon, by the most solemn and weighty considerations, to direct the attention of our beloved Christian brethren in America particularly to this opening and promising field. The time has come for us to speak and to speak loudly too,—calling upon all who love our Lord Jesus Christ and the souls of men, to see to it that they fall not behind the providence of God; that they refuse not to enter doors that he has opened; that by their thoughtlessness or a feeling of irresponsibility, they do not farther hinder or postpone that day of blessing and of glory, which the Lord, by his providence, seems just ready to usher in upon these eastern nations. As watchmen standing upon distant and lofty eminences, we proclaim to the churches at home, "The day is beginning to dawn in

the East! The shadows of a long and dreary night are departing! The glorious Prince of Light is himself at hand! We see the harbingers of his approach! Up, brethren, to your posts! prepared to meet him at his coming."

But, laying aside figures, you will permit us to address to you a few statements, adapted to enlighten you in regard to your duty towards these eastern churches; and there we must leave the matter. We shall inform you of openings made by the providence of God into this field, which, if you are prepared and willing to enter, you may be the instruments of saving multitudes of souls. But if, on the other hand, you decline listening to this call, and those souls perish, their blood will be upon your skirts. We wash our hands in innocency before you this day. We have given you fair warning, and if you will not furnish us with the means of doing all for the salvation of those souls, that God by his providence permits and invites us to do,—where lies the blame but at your own door? We call God to witness that we are free.

Very early in the history of this mission, the Lord began a good work among the Armenians, and with repeated interruptions from opposition and persecution, and notwithstanding the fact that the 'powers that be' in the Armenian nation have uniformly proved inimical, that work has steadily moved on until the present day; and, blessed be God, we have now about us a small body of enlightened and fearless Christians, who are ready to live for Christ, and we trust also to die for him. This number is steadily increasing, as is also the number of those who are inquiring after the truth as it is in Jesus. But with the increase of inquirers there is also an increase of work, and as new doors are opening before us, additional laborers are needed. We look in vain to America for an adequate supply, and in fact we do not wish our supply from thence. The experience of the past, as well as reason and common sense, teach us that the work is chiefly to be done through

the instrumentality of native teachers and preachers of the gospel. A few such we have now the opportunity of employing, but we look to you for the pecuniary means. One of them is a sober minded, intelligent, active, and deeply pious young man, one of the *first fruits* of this mission, who has already suffered much for the cross of Christ. He has a family, and his house is situated in the very heart of the Armenian population of the city. On every Sabbath day he has one or more meetings at his house, at which he reads and expounds the Scriptures, and prays with those who come to him; and indeed scarcely a day passes, in which he does not converse and pray with some one at his own house. And besides this, he goes abroad in the city, calling upon different individuals, and addressing them on the salvation of their souls. We have in years past given him much instruction to fit him for usefulness, and he has recently commenced a course of theological study under our direction. He is an invaluable help to this mission, and he must be supported well, so as to place him entirely above the necessity of laboring for this purpose, and also to secure his whole time and services to us. Are you, dearly beloved, not willing to make a *special effort* for his support? Besides this individual, we have under our influence two pious priests of excellent characters; and having received freely of the grace of the Lord and the knowledge of the gospel, they are ever ready freely to communicate to others. To one of them we have given a very scanty support, for a few months past, because our means are small, and even that little we have not taken from the funds of the Board. Most of it is contributed by an English gentleman connected with one of the mercantile houses here, who, being an eye witness, feels a deep interest in the work which God is carrying on in this place. This priest is a man of great worth and very zealous in proclaiming the faith of Jesus. If we do not afford him a good support, he must soon leave our employment, and be placed as priest in some church, where he

will be very much fettered and his influence limited. He is now acting for us as a kind of city missionary, and if our brethren at home will only furnish us with the means, he will be enabled to open a school for girls in Constantinople, to which he will devote a portion of his time, being assisted in this department by his own daughter. For opening such a school he can easily procure permission from the patriarch; and indeed he must either do this or else go back to the duties of the priesthood, as they will not permit him to live long in his present *disorderly* manner. This priest has already been the honored instrument, as we have reason to hope, of winning several souls to Christ. His mind is remarkably clear on the great doctrines of the gospel, and his piety is apparent to all. We have hitherto paid him too little to enable him to get a house for himself, and now all that he asks is an additional allowance sufficient to enable him to pay the rent of a small house for a school and for himself. We were compelled to say to him more than once, "We have not the means of increasing your allowance." But at length the case seemed so urgent, and it was so palpably evident that his valuable services ought to be retained by this mission, that we said to him, "Go on with your plan; take your house, and open your school, and we will try to get the money for you." Brethren, will you enable us to redeem this pledge?

The other priest alluded to is still officiating in one of the churches, but he is as desirous of entering upon labors more congenial to his feelings, and more consistent with an enlightened conscience, as we are to have him. We propose to send him to N——, a city in the interior, where he formerly resided, and where his influence is greatly needed. If he goes there, he will probably devote a part of his time to teaching a female school, and a part to active labors for the spiritual good of the people. The Lord has already commenced a good work in that city, and several, we trust, are truly converted, but there is no

leading mind among them, and they greatly need one to 'go in and out among them, and break unto them the bread of life.' The door is now open there, and here is one laborer, whom God has raised up, and made ready to enter it. Shall we say to him, "Go, and the blessing of God go with you;" or must we be compelled to withhold our helping hand and thus prevent all the good that might otherwise be done, merely because Christians in America neglect to bear their part of the burden, and do their part of the work!

But we have another object of still higher consequence, to present to you in this connection. We have spoken of some of our native assistants. We have others employed busily in the department of translation, of whom we will not speak in this appeal. We wish in a few words to spread out before you the subject in general, of native agencies for the spread of the gospel in the East. We rejoice to see that this subject, in its application to the whole unevangelized world, is of late attracting much attention in America. We wish you to understand that we have no expectation that very great things will be accomplished among these eastern churches, except through the instrumentality of the natives themselves. Missionaries from America, or from England, are on very many accounts poorly fitted for the work. The most that can be expected of them is, that they may be the means of commencing operations, and *training up natives* for the labor of teaching and preaching the gospel. We find none of the natives fully qualified, in all respects, for the deeply important labors that must be devolved upon them. Had our present assistants had the regular literary, scientific, and theological training of most ministers in America, their influence would be far more extensive and powerful. Perhaps, however, we ought not to say this confidently of the past, for no doubt God, whose works are all in harmony, has adapted his instruments to the circumstances of

the people. It was no doubt better, at the beginning, that there should not be too great a disparity between the laborers and those for whose good they labored. The time has evidently come, however, when a more solid, and a better instructed agency is required. We cannot turn away from the voice of Providence on this subject, or fail to meet this demand, without doing great detriment to the cause we are endeavoring to promote. The young men of the Armenian nation who are to be the future preachers of the gospel here, and the professors and principals of their institutions of learning, cannot be educated in America, or England. They must be trained up on the ground, and *your missionaries must have the means of commencing the system of training them.* Already have we established a boarding school, and placed it under the charge of Mr. Hamlin, with this specific purpose. We have asked from our Society the means of placing it on a liberal foundation; but as yet we have received no answer to our appeal, and we greatly fear, from the reports that come to us from time to time from America, that our fond hopes on this subject are destined to meet with a sad disappointment. We positively need for that school for the present year at least *two thousand dollars*, and more for years to come. Must we be disappointed in this respect? Must that school be disbanded, merely from the want of a few dollars from our highly favored brethren in America? Must we always give the *negative* to earnest applicants for admission, who are thirsting for knowledge, and whose characters hold forth promise of great usefulness, as we have been obliged to do in repeated instances, because we have not the means of sustaining them? O if it must be so—what shall we say? That our brethren in America are taking part with our enemies! Many here are wishing for the downfall of our school, and repeated efforts have been made to crush it, but it still lives, though we may truly be said to sustain it with great difficulty. Must we be obliged to struggle lest *our friends* also should be the means

of its overthrow? We feel confident that could you see the bright faces of those who are now under a course of instruction, and could you witness the disappointment of those who apply for admission, but are dismissed with the assurance that there remains no longer any room for them, you would be ready to deny yourselves any luxury, and almost any comfort, that we might have the means of enlarging our operations in this department. There are at this moment many young men in the Armenian nation of bright and promising talents, who are hungering and thirsting for knowledge. Not long since one of this description was engaged for our school as a teacher of the Armenian language, with the understanding that he was also to have time to pursue his studies under Mr. Hamlin's instruction. Unfortunately his father was a priest, and as they are altogether in the hands of the high ecclesiastical authorities, he was at once sent for and thrown into prison, until he should take his son from our school. Though the young man was more than of age, he had, with great difficulty, obtained the consent of his father to enter the school. Out of regard to his father's safety, however, he returned home, and the father was released. Thus, after having his highest wishes gratified and after remaining in the school only four short days, he was forcibly, as it were, compelled to relinquish all his bright hopes and prospects, and return again to ignorance and darkness. His days are now spent in sorrow and weeping. He said, the other day, to one of our number, "My nights are now the happiest part of my time, for I am perpetually dreaming of Mr. Hamlin and his school. I always find myself there, very happy in pursuing my studies, but as soon as I awake my sorrow begins." This young man is still determined to acquire the English language, which he had commenced, and he is continually trying to find out some means of accomplishing his object. His thirst for knowledge is perfectly insatiable, and there are many like him. What shall we do with them, brethren? What does God

expect us to do with them? When he excites such desires, and gives us the *means* of satisfying them, does he not also hold us responsible? Can we neglect to employ those means, without incurring guilt?

We wish it to be impressed on your minds, brethren, that God is positively calling upon us by his providence to maintain a school of this description here. He is opening new fields, which none but native brethren can prudently enter. We want this moment two or three well qualified native preachers to send into the interior to places, where God invites us to come in language which we cannot misunderstand. You all remember the interesting circumstances already communicated in regard to Nicomedia. Various considerations would render it inexpedient for any one of us, or for any missionary from America, to be stationed there at present. And yet the field is open and white for the harvest. For the last year we have been wishing to send one of our native brethren there, but hitherto have not been able to do it. A short distance in the interior there is another town containing a large Armenian population, among whom God has commenced a most marvellous work. No missionary has yet visited that place, though we may say with truth that the revival of religion there, was commenced and has been carried forward, through missionary influence—partly by books from our press, and partly by means of a pious native merchant of that place, who often comes to Constantinople, and with whom we have had much intercourse. He has just arrived here again, and brings us the pleasing intelligence that some *fifty* of the Armenians are in the habit of meeting together every Sabbath, and at other times, for reading the Scriptures and prayer; and according to him, at least twenty of these are firmly established Christians, ready to suffer banishment, and death if may be, for the kingdom of heaven's sake. For a while they were much spoken against, and threatened with persecution. This individual himself was thrown

into prison on his last return from the capital, but released after a confinement of only three hours and a half. The opposers, in general, seem now to be satisfied that these are not bad men. They only read the Bible, and pray, and wish to conform their conduct to the rules of the gospel. These brethren now conduct their services in public, and many of the other party are usually present as spectators, and they approve of what they see. Some whole families are among the enlightened, and daily the word of God is read and expounded, and prayer is offered in the family circle. One of the priests of the church is also of the number. Truly this is the Lord's doing, for no other power is adequate to produce such results except the power of God's Spirit. Our first feelings would prompt us to despatch a missionary there at once, but our better judgment decides that such a step is not desirable at present. Were a foreigner to go and establish himself there, in connection with the enlightened Armenians, it would immediately throw them all under suspicion, and prevent much of the good which they are now enabled to do. But a *native assistant* might go there and pursue his labors in perfect harmony with the rest, and such an one is imperiously demanded at the present time. But where is the man, and where are the funds? How unspeakably important, in this connection, is a boarding school for raising up native assistants! There are other places in the interior, indeed many of them, where we earnestly long to send native agents, for we have reason to believe that they would labor to very great advantage. In many circumstances, one pious and prudent native assistant is worth more than a dozen missionaries. Nor are there wanting pious men among the Armenians, whom we might train for this purpose, if the churches would enable us to defray the expense. We put it to your consciences, brethren, in view of the field thus spread out before you, and also in view of the judgment day, where every man must give account of his stewardship before God;—we

put it to your consciences,—will you withhold from us the requisite means, and thus leave the darkness which has spread its dismal sway over these churches for centuries, still to reign! Now that the day has begun to dawn, must the night be rolled back again upon those who were just beginning to open their eyes, and they be doomed to perpetual darkness, merely because Christians in America love their treasures and their comforts! Brethren, are you not bought by the blood of Christ? have you not declared and acknowledged yourselves to be his, and not your own? Where then are the evidences of your attachment and obedience, if you leave souls to perish, rather than practise a little self-denial, and loosen a little your hold upon the world?

The providences of God in regard to the Armenian church, are marked and peculiar. In different and distant places among the same people has a promising reformation commenced, and we cannot doubt that God has *special* designs of mercy towards this people. Is he not plainly pointing out to us our duty, by these movements of his providence, and shall we not prove recreant to the cause of our glorious Redeemer, if we withhold ourselves from the work, and neglect to follow where the providence of God leads us? In fact the movements of God among this people are such, that we who are on the ground ought to be enabled to take advantage of every favorable circumstance, and enter at once every open door. It will not do to restrict us to just so many dollars and cents, as though we could make a regular contract one year in advance, that we will not employ more than a certain specified number of instrumentalities, and do or cause to be done only a certain amount of labor, to whatever new and promising fields the Spirit and providence of God may point us. It is impossible for us to decide what six months, or even one month may bring forth, and already, in repeated instances, have we been constrained to forego important advantages, which a more liberal allowance

from home would have permitted us to take possession of. You can, therefore, in some measure imagine how much our hearts have been pained, to learn, by a late letter from the Missionary House, that our allowance for the year to come is to be far short of our own estimate of the amount of funds absolutely demanded by the wants of this mission. It is plain that the Treasurer cannot supply the missions with a larger amount of funds, than he receives; and if we are restricted, it is because *the churches* do not enable the Board to meet our wants. To you then, dearly beloved brethren, followers of the same blessed Saviour, devoted to the same glorious work, to you we make our appeal. You have sent us forth to this country to do all in our power for enlightening and reclaiming this people. We have labored long and hard, and sometimes when almost every door seemed to be shut against us. Now, doors are opening all around us. Will you prevent us from entering in and taking possession of the fields? You might almost as well send for us all to return and remain in our native land, as to compel us to sit still in such circumstances, until the doors now open are closed upon us again; and none of us can tell how long, in this country of changes, they will remain open, if they be not entered.

Were it in our power we would speak *personally* to *every individual* of those whom we now address, and we would affectionately urge each one to ask himself—Am I living and using my strength and all my possessions as one who is *bought with a price, even with the precious blood of the Son of God?* Am I acting, in my contributions to benevolent objects, on the enlarged scale marked out for me by the finger of Providence? Am I doing all in my power to prevent any hindrance to the work in Turkey, and in other countries? Am I prepared to meet, at the judgment seat, those benighted souls who are now just beginning to see some faint glimmerings of the light of the gospel, and to put forth all my ability to rescue

them from their deplorable condition, and cause the full blaze of the gospel to shine upon them?

Brethren, we have now told you the story of our wants. No time is to be lost, when we would rescue dying men from everlasting destruction. We have endeavored faithfully to represent to you the openings Providence is making among this people. We now leave the subject, praying earnestly that God will enable you to act in all things agreeably to his holy and blessed will.

H. G. O. DWIGHT.
W. GOODELL.
CYRUS HAMLIN.

In a letter dated Constantinople, Aug. 18, 1841, the above named brethren state that instead of $8,000, the limit which the Prudential Committee found it necessary to place on their expenditures for the year 1842, they needed at least $13,000, or an increase of $5,000. Their letter is addressed to one of the Secretaries of the Board, and they say:

Dear Brother,—When our way is hedged up, that we can scarcely turn or move, the church urges and impels us onward. Will she then hold us back now, when *God himself* gives us marching orders? We are not to blame for not forcing open what God shuts. But we are to blame for not entering, when he opens. And if, on the one hand, it requires a great deal of faith to wait, when almost every avenue is completely closed against us, so, on the other, it requires a great deal of patience to hold back, when the door is set wide open. May the good Lord enable us all to be co-workers *with* him, and not to act *counter* to him.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Proposal for raising up a Native Ministry in the several Missions.

For four years, there has been no increase in the receipts of the Board, or in its appropriations, or in the number of its laborers. There has been no progress in these respects. Is it not time there should be some onward movement? There can be no sufficient reason for longer delay. And it is becoming of the utmost importance, that new strength and new spirit should be imparted to the missions. They ought to have more laborers, more pecuniary means, and more of the vigor and animation resulting from the assurance that they are remembered, and prayed for, and will be sustained, by their brethren at home.

It should be acknowledged, however, to the praise of God, that in several of the missions the operations of his grace have never been so distinguished, as during the four years past. The enterprise, as a whole, has been gloriously advanced by his Providence and

his Spirit. And now that his people are recovering from their dismay and stupor under the overwhelming rebukes he saw fit to administer to their worldliness, and tremblingly ask, "Lord, what wilt thou have us to do?" their attention is invited, in the providence of God, to a particular feature of the work; and that is, *the raising up of a* NATIVE MINISTRY *in connection with the several missions.* The example of the apostles, who ordained pastors in every place from among the native converts, together with experience, and a regard for economy, a steady influence, a constant progress, a permanent impression, and the speediest accomplishment of the work, all point us to a native ministry, which shall be at home in the climate, language, manners, customs, superstitions, prejudices, and peculiarities of the people. God has prepared the way for such a ministry in many of the missions; and by raising up native preachers of the gospel on a large scale, we may, with the divine blessing, set forward the work greatly, in little time, and secure the most important permanent results.

The Prudential Committee respectfully invite the immediate co-operation of their brethren in a vigorous effort of this kind to increase the company of preachers abroad.

First in the order of claim for such a ministry, they present the *Sandwich Islands.* The church-members at these islands in good standing, are now about 18,000. These would make a hundred churches, each large enough for a native pastor, and might furnish as many as five hundred youth, of both sexes,

sufficiently promising to warrant their being liberally educated. This would be three hundred more than are now in the boarding-schools and seminary. With the blessing of the Holy Spirit, a hundred preachers, with pious, educated wives for all, might be obtained from these; and the rest would serve for deacons in the churches, teachers, physicians, civilians, etc., all of which are important to the social well-being of the islanders. The training of these future pastors of the churches would require from five to ten years;—first, in the boarding-schools; then in the seminary; then, in the more direct acquisition of theological knowledge with some missionary; then, as licensed preachers. Having "purchased to themselves a good degree," they might receive ordination. The cost would not exceed ten or twelve thousand dollars annually, even if the whole expense were defrayed from this country. Having supplied the islands with tolerably competent pastors, it would no longer be necessary to sustain the mission on its present scale. Our influence would become *auxiliary*. The Hawaiian people would regard the work as theirs, and us as their helpers. Theirs would be the christian institutions we had planted and watered, and theirs the responsibility of sustaining them. Of course our expenditures would at once be greatly diminished; and they would continue to be so progressively, until the last survivor in the mission, of those who had continued to reside among the islanders as councillors and guides, should be laid in his grave.

Shall the mission be enabled to rear up this native ministry? No one can be indifferent to the answer. Now that the papists are on the ground, every month's delay is attended with fearful hazard. Nor is there any reason for delay. The Holy Spirit has gone before us with his converting influences. Our work is made ready to our hands. We have only to put in the sickle and bind up the sheaves. We may do our work better now, than hereafter. Let us have the satisfaction of seeing it done, and of showing the world what can be done for a barbarous heathen people, through the grace of God, within the period of a single generation. Let us finish it without delay, that the goodly harvest, now covering those fields, may not be torn from us and destroyed, and thus, through our avarice and sloth, the cause of the Redeemer suffer great loss and dishonor.

Turn now to the opposite side of the globe—to the *Nestorians*. Here is a community about as large as that at the Sandwich Islands, and also thrown, as it were, into our arms. We found it, however, a nominally christian community, and it carries back its Christianity to apostolic times. The Nestorians in ages past were an enterprising and zealous body of Christians. They were a missionary church; and they are now the purest branch of the ancient church. All they need at our hands is, to have the learning and the spirit of the gospel revived among them. *Why not at once give them an educated priesthood?* The papists are on every side of them, flushed with victory over a part of that very people, and straining every

nerve to get possession of the residue. If money, zeal, craft, and 'compassing sea and land,' can extend the papal sway over them, it will be done. So important a body of Christians, situated so advantageously for exerting an influence on central Asia, ought not to be lost to the church of God. It would require but a few thousand dollars a year to effect this object, in addition to what is needed for the support of the missionaries. It should rebuke our fears in respect to difficulties that may arise, to remember that, for ten years, the tide of Nestorian feeling has gone with our efforts for their spiritual renovation, and that the Spirit of the Lord is evidently with us. Let us aim to finish this work, also, without delay. Here *celerity* of movement is necessary to success. A slow, irresolute movement may be expected to result in divisions and parties among the people, and in a partial, if not total, failure. Let us move onward, then, and rescue our Nestorian brethren from their spiritual foes, and make them our efficient allies.

The *Tamul missions*, in Ceylon and Southern India, come next in the order of claimants for a native ministry. And they should have it in great numbers. England conquered India, and now holds it in subjection, chiefly by native troops, commanded, indeed, by English officers, with here and there a small body of English soldiers. In no other way could she have subdued that country, or now retain it. Ours is a different warfare, and our weapons are not carnal; but we are opposed by the same formidable obstacles—*distance, expense*, and *climate*. We must have

native troops. The missionary cannot live on rice alone, nor merely wrap a cotton cloth about him for a garment, nor dwell in a mud-walled, grass-covered cottage without furniture, nor travel on foot in the sun, as a native does. He could not thus live in India; nor ought he to attempt it. Hence his support costs five times as much as that of a native preacher. The expense, too, of his outfit and passage, if he be a married man, would defray the cost of a ten years' course of education for five natives of the country. But the superiority of the missionary over the native preacher, as an instrument for exerting influence on the native mind by preaching and conversation, is not proportioned to the difference in the cost of their support. Where the well-educated native preacher labors under judicious superintendence, experience shows that the preaching of two of them may be expected to do as much good as that of one missionary. What an interesting field does this open for contemplation and enterprise! *Why not increase the number of our native preachers in the Tamul missions, as soon as possible, to two hundred?* The cost of educating a thousand youth, from whom these preachers might be obtained, and afterwards of supporting the preachers with their families, would not exceed 25,000 dollars annually; which is little more than the average expense, in India, of only twenty-five missionaries. By this process we gain, in instrumental power, the equivalent for one hundred missionaries, and save an expenditure of nearly 75,000 dollars a year. Already we have three hun-

dred youth in the boarding-schools. Suppose the number should be increased to a thousand, and that, through the blessing of God, two hundred preachers should be obtained from these, with educated christian wives for them,—how would the mission be set forward, in the space of a few years, far beyond the point where it now is! Its strength would be increased five or six times, and without so much as doubling the present expenditure.

The Committee might dwell in like manner on other missions;—as those to the *Mahrattas, Syria, Turkey, West Africa,* etc. But enough has been said to shew that a great and feasible object is here presented for the contemplation, the prayers, and the contributions of the friends of Zion. What if *two thousand* youth of both sexes were put on a course of liberal education, with a view to obtaining competent native laborers in the various ministries appertaining to the work, and especially in the *preaching of the gospel?* There being eight hundred youth already in such a course of education, twelve hundred would make the two thousand; and 30,000 dollars a year would meet the additional cost. Is not here a way to invest money to good advantage? How can it be employed with the prospect of yielding a more heartfelt satisfaction?

But the case is not yet fully stated. This decisive effort *to transfer the work, at the earliest possible day, to the natives of the several countries,* will but partially succeed, unless each of the missions is made strong in the number and character of its missionaries.

The schools of the prophets, thus filled with native pupils, must be made to shine all over with learning and grace; and in them, and all around them, must be the unceasing, faithful preaching of the gospel by missionaries from christian lands, as an indispensable means of the life and prosperity of the enterprise. In short, accessions of first-rate men should be made without delay to nearly all the missions; and the full success of the plan would require the annual receipts of the Board to be raised to *three hundred and fifty thousand dollars;* and it is exceedingly desirable that the sum should not come short of *four hundred thousand.* Even then the annual income would fall much below what our English brethren now place at the disposal of each of their three principal missionary societies. All that is needed is the FUNDS—*funds steadily given from year to year.* And what other plan, than the one proposed, will save the Sandwich Islanders, and the glorious fruits of our labors among them, from utter destruction? What other plan will successfully resist the aggressions of the Roman catholic missions, which are reviving all over the world, and threaten from every quarter to come in upon us like a flood? Let the churches take hold of this work in earnest. If they do, they may expect, and doubtless will enjoy, the 'blessing of the Lord, which maketh rich, and addeth no sorrow therewith.' Three dollars a year given annually by each member of the Congregational churches of New England alone, would amount to more than 400,000. Only half that sum from each member of all the churches

with which the Board stands related, would make 450,000, which the associated members of the congregations would raise to half a million. How easy, by a united effort worthy of the cause, and of our religion, and of the Redeemer we profess to love, to accomplish the work proposed! We ask for no unseasonable effort; no derangement in the systematic plans of the churches; no interference with the other branches of the great enterprise for the world's conversion to God; but, that an effectual end may at once be put to this portentous, ruinous pause, and animation and vigor be imparted to the work of Christ among the heathen.

The Committee would respectfully, yet earnestly, continue to urge upon their brethren *the plan of raising funds at a stated time every year, by means of collectors, male and female, who shall be instructed to call on all the members of the church and society.* If this is done thoroughly, after the way has been prepared from the pulpit, and if the object is also remembered in the contributions at the monthly concert of prayer for the conversion of the world, there will scarcely fail to be a swelling tide flowing into the treasury from year to year, and thence with blessings upon the several missions. The experience of some of the churches of Boston and its vicinity was mentioned in an appeal to pastors, a year ago, in order to show the superiority of the plan of raising funds by means of collectors, over that of congregational subscriptions and collections on the Sabbath. To the churches then mentioned as having adopted the

plan of collectors, may now be added the following in the city, viz.

	1840.	1841.
Bowdoin-street church, -	$1,458	$3,100
Salem-street church, - -	433	560
Franklin-street church, -	354	1,000
South Boston, - - -	60	200
Total,	$2,305	$4,860

Nor will it be amiss to mention the experience of the following churches for *two years* on this plan; they are among those mentioned a year ago; viz.

	1839.	1840.	1841.
Old South church, -	$1,223	$3,000	$3,200
Essex-street church, -	906	1,200	1,300
Pine-street church, -	291	600	600
Winthrop church, Charlestown,	265	900	920
Total,	$2,685	$5,700	$6,020

It is not known, that there was any increase of ability to give among the donors in these societies, regarded as a body, in either of the specified years. It is believed that they generally stand ready to augment their subscriptions in future years, as God shall be pleased to enlarge their means of so doing.

With these statements, the Prudential Committee submit this proposal for raising up a Native Ministry to their brethren and fellow-laborers in all parts of the country. None will question the magnitude and importance of the object. None will doubt that it is in accordance with the will of Him, who will have

his gospel published to every creature, and that he will add his blessing. Nothing appears to be wanting to accomplish it, except the *pecuniary means;* of which, after all that can be said concerning the times, there is much that can be spared, without even tasting the blessedness of christian self-denial.

RUFUS ANDERSON,
DAVID GREENE,
WILLIAM J. ARMSTRONG, } *Secretaries.*

Missionary House, Boston, March 4th, 1841.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ON THE

USE OF MISSIONARY MAPS

AT THE

MONTHLY CONCERT.

BOSTON:
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THE following Address was prepared by a special Committee of Pastors appointed by the American Board of Commissioners for Foreign Missions, consisting of Rev. EDWARD HOOKER, D. D., Rev. ALBERT BARNES, and Rev. DANIEL CROSBY.

ON THE USE OF MISSIONARY MAPS AT THE MONTHLY CONCERT.

To the Pastors of the Churches patronising the Missions under the care of the American Board of Commissioners for Foreign Missions.

CHRISTIAN BRETHREN:

THE Board, by whose appointment this paper is prepared, regard it one of their most pleasant and invaluable privileges, that they may address you with perfect fraternal freedom and confidence, on the means for promoting the spirit of missions in the churches; and they earnestly hope for your cooperation in all proper measure for giving impulse to the great enterprize of evangelizing all nations.

The means for rendering the Monthly Concert interesting and effective, is a subject which has much engaged their attention, and among them that which constitutes the title of this paper. They feel convinced, and you will all doubtless admit, that in this matter much depends upon the pastors. Whatever pastors heartily feel, and wisely and diligently do, they believe will have powerful influence in the churches. It was for these reasons, among others, that at their anniversary, held in Philadelphia, September, 1841, the Board appointed a special committee "to prepare, carefully, and as early as possible, a Missionary Paper, to be addressed to pastors of churches, and to be published under the direction of the Prudential Committee; in which the subject shall be fully and earnestly presented, and such details given on the methods of preparing maps as may be necessary for the assistance of pastors."

Believing it important that this subject should be brought before the minds of our brethren, pastors, not as a sanguine and perhaps uncertain and deceptive scheme upon paper, but as a plan fairly tested, and proved practicable and useful, this committee have prepared themselves, by correspondence with several pastors, and by bringing together the results of their own experience, to give statements of experiments which have been made, their influence on the minds of Christians, and so far as practicable the matured views of the pastors who have made them. A few of the statements will be recognized as having been published in the Missionary Herald and elsewhere. Most of them, however, have been recently collected by correspondence. They will be arranged under numerical heads, as follows:

I. *Experiments by different Pastors.*

The earliest experiments in the use of maps in the Monthly Concert, known to this committee, were made in the year 1827, by one of its members, the Rev. Daniel Crosby, late pastor of a church in Charlestown, Massachusetts. On becoming established in the place of his first ministrations, a retired country parish in this State, he "found the Concert in existence, but without any strong hold on the affections of the people; and moreover regarded by them as a mere prayer-meeting for professors of religion, which few others were expected to attend." The necessity thus existing for special efforts to raise this meeting from its very low state, and render it instrumental in promoting the spirit of missions and of Christian liberality among his people, led him to the use of maps, in illustration of lectures on missionary geography, and also of current monthly intelligence on missions. From his account of his method of procedure, published in the Missionary Herald for March, 1839, the following extracts are given.

"Having formed my plan, and prepared myself on my first subject, I made an address to the people at the close of the service on the Sabbath preceding the first Monday in the month, in which I explained the design of the Concert, and the proper manner of conducting it. I

remarked upon the necessity of understanding the object for which we prayed, of having it distinctly before the mind; and of course upon the necessity of information. I stated that it was not so much the object of the meeting to offer a specific number of prayers, as to create a deep and lasting interest in the subject of the world's salvation. I then unfolded my plan, giving them the subject for the next evening, and throwing as much interest into its outlines as I honestly thought I could sustain in the filling up. If I recollect right, my first subject was South Africa. I exhausted the little stock of travels in my library; faithfully examined eleven volumes of the Christian Observer; and got, as I thought, a pretty correct knowledge of the condition and character of the people before the introduction of Christianity among them. You know what the Hottentots were, and how interesting this would be. I did not omit the political revolutions of the country, dwelt upon the introduction of Christianity, traced its progress, and disclosed its results as seen at the present time; interspersing anecdotes of Kircher, Martyn, and others. In subsequent meetings I chose a variety of topics; sometimes taking up a particular district or country, sometimes a particular mission. I took up the two great systems of eastern philosophy, Brahminism and Budhism, and detailed the popular superstitions founded on them. Another subject was the nature of Mohammedanism, and the state of Mohammedan countries. Another, the dispersion, numbers, and present condition of the Jews. I give these as specimens. In treating of all these topics, I had constant reference to maps. I had suspended before the audience a large map of both hemispheres, and generally a map of the particular country upon which I was remarking. By the one I could point out the relative condition of the country, its distance from some place familiar to the people, and the general route by which it was approached; the other was of service in more minute details. We had our meeting in the upper story of the school-house, which was the largest room we could command, out of the meeting-house. I went early, that I might get my maps in order. The people poured in, and soon the room was filled. The experi-

ment was triumphantly successful. Every body was interested. Almost twelve years have elapsed, and yet I can recal the sensations with which I sat down by my study fire in the evening after the meeting."

The experiment next in order of time and known to this committee, was made in Bowdoin-street Church, Boston, in 1837. The account of this is given in a report on this subject, read before the Board at their last annual meeting. "A map of western and central Asia, drawn in India ink and water colors, was introduced into the Concert in that church. It was, of course, little more than an outline of the coasts, and of the more prominent natural and political divisions. It was found to add not a little to the interest of the meeting. In the summer of the same year, a map of the world was introduced, seven and a half feet by five, constructed on Mercator's projection, or on the hypothesis of the earth's being an extended plain; but it was never of much use, the scale being too small for a map of the world, and Mercator's projection not being easily apprehended by people in general.

"Meanwhile, the maps most depended on, from month to month, were made by the individual who communicated the intelligence; and were hastily and roughly drawn, costing no more time and labor than every one must give to his preparations who would succeed in the meeting. The expense, too, of these maps, which was defrayed from the contributions at the meeting, was very small. In the autumn of last year, a hemispherical map was constructed, six feet in diameter, embracing the eastern continent; and it promises well, though, for special occasions, there is nothing so good as the cheap, easily made, rough outline, which any body can make, by connecting a few sheets of paper together with wafers. The map of central and western Asia, already mentioned, has been in frequent use, and is sufficient to demonstrate that it is better to have sectional maps than maps of the world, or even separate maps of the hemispheres, if we cannot have all."

The Rev. Silas Aiken, pastor of Park-street Church, Boston, has furnished to this committee a statement, not so much of experiments, as of what has been for some

time a settled and well arranged system of use of maps in the Monthly Concert of the Congregational churches of the city, held in the place of his ministrations. "The missionary maps are used at the united Monthly Concert in Park-street Church, in the following manner: The large map of the world is suspended on the wall, back of the pulpit, and far enough above it to be visible to all the congregation. On this map, by means of a rod six or seven feet long, is pointed out the place of the mission to which attention is to be directed; and the people see where, on the map of the world, the mission is situated.

"Over the face of this map is then usually drawn the map of that particular mission, say of the Sandwich Islands, Western Africa, Greece, the Nestorians, or some other, as the case may be. This is constructed on a much larger scale, showing the locations of the several stations belonging to that mission, their relative position, distances, &c.; the stations being indicated by red circles, large enough to be seen from any part of the house. The congregation having obtained from the former map a distinct idea of the place of the mission, easily transfer the idea to the latter. They have only to remember that what was a small space on the map of the world is here spread out as a district or country, with its mountains, rivers and cities, all distinctly marked. Information is communicated concerning this mission. Something may be said of its origin and history; of the former and present condition of the native population, as to civilization, morals and religion; of political changes going on; of the obstacles to the truth; of the condition and prospects of the mission; especially of recent intelligence. In the mean time, a free use is made of the rod and map in pointing out the places spoken of, and connecting events with the stations where they transpired. Thus the eye greatly assists the memory, attention is aroused and kept awake, and the facts stated, take strong hold on the mind. If another mission is to be noticed, the proper map is suspended, and the same course adopted as before. Should the same missions furnish subjects of remark at successive Monthly Concerts, the map of the world, after the first instance, is used more sparingly."

The Rev. Albert Barnes, pastor of the First Presbyterian Church in Philadelphia, writes: "I began the course of lectures at the Monthly Concert about four years ago; at first *without maps;* but I soon became convinced of their necessity and procured them. I began with China and travelled westward; spending, as the importance of the subject might demand, one, two, or three evenings, on a particular country."

The Rev. Samuel I. Prime, one of the editors of the New York Observer, and formerly pastor of a church in the country, gives the following statement: "My parish was a manufacturing village, where the people were generally intelligent, and interested in the cause of missions. The Monthly Concert was better attended than any other prayer meeting; but was still neglected by so many, that I felt the importance of some measures to call out the people on that occasion. The use of maps was attempted; and for want of better materials we adopted the following plan. Constructing a slight frame, about six feet long and four wide, we stretched cotton cloth upon it, on which were drawn, with India ink, the outlines of the country which was to be the subject of remark at the Concert. It was easy to make the boundaries, rivers, chief towns, &c., so large as to be distinctly seen across the lecture room. But any deficiencies discovered in the course of the lecture were readily supplied with a bit of charcoal. A series of instructions was marked out, commencing with the travels of our blessed Lord in the land of Judea. A map of Palestine was prepared, and all the places in which any of "his mighty works were done," laid down. I then followed him from city to city, as he "went about doing good;" and was astonished at my own increased interest and that of the people, in the mission of the Son of God. Then we followed the Apostles from place to place, in Asia Minor; having another map for that subject. Having thus given the people a view of the spread of Christianity by the early missions of the church, I proposed to take up modern missions, and communicate similarly illustrated intelligence of the gospel in various parts of the world.

"The construction of the maps was simple and cheap.

The same frame being used for all, there was no expense incurred but for the cotton cloth; and the one who drew the maps was always more than paid for the trouble, by the knowledge necessarily acquired in the operation."

The Rev. Henry B. Hooker, pastor of a church in Falmouth, Mass., writes to this committee: "At different times during the five years I have been here, I have made use of maps to increase the interest of the Monthly Concert. These have been such rude outlines of different parts of the world as I have been able to make with ink, black and red, wafers for cities, &c. I have drawn maps of Borneo, Madagascar, Persia, and parts adjacent. These outlines have been drawn on a scale large enough to be seen distinctly in all parts of our spacious vestry. I have generally used in connection with these, Mitchell's large map of the world; as I could thus refer from one to the other, and give a better view of the relations of the particular region under consideration, to other parts of the world. A feather, dipped in black ink, and, as occasion required, in red, was my dignified instrument in drawing the outline. Rivers, mountains, lakes, and other prominent objects, were sketched with feather dipped in ink. I thus succeeded very acceptably, I believe. The novelty of the matter excited much attention."

The pastor of the First Congregational Church, Bennington, Vt., a member of this committee, adds his own statement on this point: "I was for a long time sensible that there was something wanting in our Monthly Concerts, to give my people clear and vivid conceptions of the wide extent to which this is a dark world, and of the very limited prevalence of the gospel as yet. Many Christians seem to suppose that the world is almost Christianized. But it is not easy to make them see, by mere preaching and stating facts, that the work is only begun. I had preached to my congregation a sermon, prepared with much study care and research, on 1 John v. 19. 'The whole world lieth in wickedness.' I gave, in that discourse, a description of the various portions of the world, with the forms of religious delusion prevalent. Then I gave

arithmetical estimates of the hundreds of millions of Pagans, Papists, Mohammedans and Jews. Then I estimated the extent of land, here in Bennington county and Vermont, which they would cover, if gathered in one vast assembly. Then I showed how many times they would extend around the globe, placed in a line of military closeness. But after all, I failed of accomplishing the impressions I wished. My hearers *did not see* this lost world *as it is;* and there was clearly something more to be done than to describe, and give statistics and work by arithmetic. I recollected Jeremiah's words, "Mine *eye* affecteth my *heart;*" and he seemed to have understood the philosophy of feeling and the means of awakening it. I resolved on one more experiment by which, if possible, to make the subject of the world's real condition preach to the hearts of my people through their *eyes.* I employed a carpenter to make me a board, of light material, seven feet in length and five in breadth, and painted as pure a white as possible; with handles for carrying, and a ring by which it could be suspended. This idea was suggested to me by the use of the black board in schools and academies. I drew upon my white board, (on as large a scale as its dimensions would allow, and so that it could be easily seen in the most distant parts of our meeting house,) that dark and gloomy 'Map of the Evangelical condition of the World,' some time since published by the American Sunday School Union. It exhibited every country on the globe destitute of protestant Christianity, with a surface dark as India ink could make it. I prepared a sermon on these two texts combined: Ps. lxxiv. 20, 'the dark places of the earth,' and Ps. cvii. 10, 'Such as sit in darkness and the shadow of death.' On the intermission of the Sabbath then to occur, on the evening of which our Monthly Concert was to be held, with the assistance of my carpenter I suspended my white board map above my pulpit, and so that it should be in fair view of the congregation; and standing before it, proceeded to preach my sermon. I described each country very much as I had done before, but illustrating every thing local by turning to my map and pointing out all with a staff. That dark and gloomy map did the work which I had not been able to accom-

plish with my most pains-taking and earnest preaching. It accomplished the distinct and solemn impression, that indeed 'the world lieth in wickedness.' In the evening of that day, the attendance at our Monthly Concert was doubled; and when the brethren who were called upon, prayed, they prayed as I never heard them before; as though they had seen the 'darkness' which 'covers the earth,' the 'gross darkness' which 'covers the people.' Said a brother in the church, the next day, 'I had no conception before, that such a proportion of the world was without the gospel.'

"Being convinced that it would be necessary to keep alive in the minds of my people the impression of that Sabbath and its map sermon, in all our future Monthly Concerts, and having other uses planned for my white board, I drew the dark map on a still larger scale, upon a paper surface nine feet long and four broad, and designed for permanence and as a map of reference, to be always suspended in our place of concert meeting.

"My next measure was, to draw upon the white board, from time to time, maps in outline, of portions of the world with which, as missionary fields, I wished to make my people acquainted, and on which to give short lectures at the Monthly Concert. I believe that my first was a map of Hindostan, drawn on the scale of seven feet length by five breadth. Providentially, the Rev. Hollis Read, formerly of the American mission at Bombay, was present at the Monthly Concert for which this map was designed; and in the use of it occupied from forty to fifty minutes with great interest to the congregation. While an American pastor, it is true, who has never trodden the soil of a heathen country, cannot give the precise kind and degree of interest to such a lecture, which can be given by a returned missionary who has seen and wept over 'the region and shadow of death,' yet he will be able to do far more than would be possible for him in any other way, to interest his people in the work of prayer and effort for a dying world.

"My experiments have been continued in maps stretched upon the white board, of the Pacific ocean with its shores and islands, and affording field for many lectures, particularly on the South Sea and Sandwich

Islands missions; and of Armenia and the countries adjacent, on which I am now giving a course of lectures. I am not yet, in any respect, disappointed in my anticipations of the practicableness and utility of the preparation of maps upon the white boards. The large map of the evangelical condition of the world also answers, in most respects, my expectations of its uses for reference, both in the communication of monthly intelligence, and in lecturing on particular districts, so far as their *position* are concerned, and as a monthly memento to the church, of the condition of the world, and the reasons for holding such meetings as the Monthly Concert. Through the liberality of an individual, we are also furnished with the excellent map recently published by the Rev. Joseph Tracy. And through these three, and the occasional use of others, such as are possessed by members of the congregation, we are quite well provided for the present."

It will be obvious to our brethren, pastors of churches, that the simple exhibition of maps with some few explanations of them, and a general understanding of their design, is but the beginning of their uses. They simply exhibit to the eyes of an assembly, districts on which their minds must be instructed; and in the condition and wants of which are almost inexhaustible materials for information, and afford points for earnest and powerful appeal to the hearts of the people of God. These remarks bring us to consider the subject

II. *Of Preparations for the Use of Maps in the Monthly Concert.*

On this point, as upon the one already presented, we give statements of the views and practices of different pastors.

The Rev. Mr. Aiken, pastor of Park-street Church, Boston, thus expresses his views: "Every thing depends upon a thorough preparation. Let a pastor devote time each month to collecting information; fixing facts and places in his mind, making himself familiar with his maps, so that he can proceed at the Concert without embarrassment, and he will not long complain of the small attendance, and want of interest in the meeting."

The Rev. Mr. Hooker, of Falmouth, Mass., remarks, in answer to inquiry by this committee on his method of preparation: "I have been so driven, by great cares in my large parish and frequent revivals, that I have not bestowed as much labor on this point as is desirable. When I can, I take up a missionary station or field, say Siam, or Ceylon, or Borneo, and drive through every volume of the Missionary Herald for past years, (which, by the way every pastor ought to own,) and every other book upon which I can lay my hands. I take notes of all interesting matters, as history, productions of the country, objects of commerce, manners, customs, religion, &c., together with as full account as possible of the mission, down to the present time. This account fills up an evening, sometimes more; making constant reference to the map as occasion requires. At other times, I get as much information from the Herald and other periodicals, as I can; reading paragraphs, condensing, remarking," &c.

The Rev. Mr. Barnes, in answer, especially, to inquiries on his studies for the Monthly Concert, gives a statement of his views and practice. Having expressed his conviction, given under the previous head, of the great utility of maps in these meetings, he proceeds to observe: "But they need much study with them. And no man can make much use of them who will not take all the time which ought to be taken to make preparation. And a few moments or hours will not do."

That this pastor spoke from experience and acts on his convictions, on this point, will be seen from the following passages: "My practice has been, to commence my preparations at an early part of the week previous to the Concert, and usually to spend considerably more time on it than I ordinarily do in the preparation of a sermon." "My aim has been to state the religious condition of the country which was the subject of the lecture, or to give to a friend or an enemy of missions an *intelligent* view of the obstacles which exist to the introduction of the gospel, and of the arrangements which might exist in reference to it. My object has not been to teach geography as a science, but to teach whatever might bear on the subject of missions. The points at which I

have usually aimed in relation to each country have been such as the following:

"I. The geography of the country, embracing its location, boundaries, size, population, language; and including under this head whatever I might find in archæology, history, manners, customs, &c., that would be interesting.

"II. The religion of the country—I mean the native religion—with an account of its origin, the modes of worship, written books, &c.

"III. The obstacles which exist to the introduction of the gospel, arising from the religion, laws, customs, climate, &c. &c.; and the facilities which may exist from any of the same causes.

"IV. The history of former attempts, if any, to introduce the gospel, from the apostolic time to the present.

"V. The present state of missions there; the number of missionaries; by whom employed; their success, &c.

"On these points I have usually found enough to occupy all the time that can be allotted to this exercise; and have believed that it was interesting and profitable to the people. In making the preparation I have availed myself of all the books to which I could have access, bearing on these points, and have usually found no difficulty in obtaining what I wished."

The Rev. Mr. Crosby's practice, as detailed by himself, has been this: "In selecting my subject, I had a general reference to the state of the public mind. I usually selected it early in the month, had my eye upon it in my general reading, and marked any thing I saw that bore upon it. On the morning of the first Monday in the month, I sat down with the general plan I had before formed and the information I had obtained, and generally spent the whole day in preparing for the meeting in the evening. I have frequently spent eight or nine hours in my study on that day, hard at work preparing for the Concert. It was with me a settled rule, to make every thing familiar. I do not read from the Missionary Herald, or from any other book, *except to illustrate some point.* I never hesitate, however, to carry books into a Monthly Concert if I have occasion to refer to them, but the reference must be short.

"You will of course see that all this requires time. And how can a minister prepare for his Monthly Concert without taking time? So fully am I persuaded of the importance of a minister's devoting time and study to prepare for this meeting, that I am in the habit of omitting my weekly lecture on the week of the Monthly Concert."

III. *Effects of the Use of Maps in awaking interest, &c.*

In some of the statements of experiments already given, this point has been incidentally illustrated. Additional ones are here given, more particular.

Rev. Mr. Aiken, of Park-street Church, Boston, who has observed and participated in some of the best experiments for giving interest to the Monthly Concert, which have been made in our country, remarks: "I am convinced that a wise use of maps is a valuable aid to the Monthly Concert. It gives the pastor a rare opportunity for instruction and profitable remarks on the interests of Christ's kingdom."

Rev. Mr. Barnes also gives his testimony on this point: "I am more and more impressed with the utility of maps in the Monthly Concert; and believe that a great change would be produced in the interest of the meeting by their appropriate use. My meeting has considerably more than doubled in numbers since I begun the plan, and increased at a much larger ratio in interest and profit. I should anticipate the happiest results in regard to the cause of missions, if the pastors would lay themselves out to give *all* the profitable information about the religious state of a country which they might."

In confirmation of these views, the Rev. Nehemiah Adams, pastor of Essex-street Church, Boston, observes: "If there was ever a question which seemed to have but one side, it is that which concerns the use of maps at the Monthly Concert. I hope that the discussion of the question will not excite objections which otherwise would never have existed; though it is difficult for me to conceive of any that can be raised, except those which may grow out of a want of information or of interest in the subject. My observation of the use of maps at the

Monthly Concert, has led me to wish that all who conduct that service, would make the experiment of using maps to illustrate missionary intelligence. In the increased interest and information, and contributions of their people, they would also find, that what has been said by those who have made these experiments, is confirmed by their own experience."

The Rev. Mr. Crosby, after describing his first experiment already given, observes: "Henceforth our Monthly Concerts were our most numerously attended evening meetings. We often had to bring in extra seats And what is most pleasing of all, in one instance, certainly, if not in more, the first indications of a revival of religion were discovered in the Monthly Concert. We generally had three prayers, and joined in singing when a proper stopping place occurred, or the people became a little weary."

The Rev. H. Winslow, pastor of Bowdoin-street Church, also remarks, on the effect of their use: "They seem to increase the interest of the meetings; of course make them more fully attended, and thus have operated favorably in extending the missionary spirit and enlarging the contributions. How much of the increase of interest in our Concerts is referable to the use of maps, I cannot say, as other causes have conspired, but I should think considerable."

Rev. H. B. Hooker also observes, of their effect: "Much interest has in this way been excited in our Monthly Concert, and the people have expressed great satisfaction with the course. I have found such maps of special use among the young, at Concerts held with them. The interest awaked in their minds has been very gratifying. Questions to them relating to the maps, their own geographical knowledge, the moral state of the heathen, &c., have stirred up their minds and awakened their attention in a very high degree. I am persuaded that due attention to this course will be of great importance in making the people better acquainted with the missionary cause; giving them definite conceptions of the countries already occupied or to be occupied by the heralds of the cross, and associating the fields of missionary enterprise with other regions of the world

already and perhaps better known to them. I think also that as the maps of various countries are exhibited for missionary purposes, there will be an excellent opportunity to glance at the various political relations of those countries to each other, and the most important events occurring in them from time to time, and the bearing of these events upon the interests of the kingdom of God. Thus the providences of God may be noticed in connection with the moral condition and prospects of the world; while the great cause of missions may become associated in the minds of men with the political and providential occurrences of the times, and thus acquire interest, when, but for some such association, there would have been little or none. For example, a Monthly Concert, with a map of China before the audience, might be made deeply interesting by showing its position in relation to surrounding nations, as Siam, Thibet, Japan, neighboring islands, &c.; showing the present aspect of affairs in the contest with Great Britain, with a brief history of the opium trade and its pernicious effects." Writing at a more recent date, Mr. Hooker observes: "More attend than formerly, and much larger collections are taken up. Persons out of the church are much interested, and are regularly present; and I think their interest is increased by the use of maps, and the various interesting discussions to which their use give rise. This course very much interests the young. I think its influence over this class will be exceeding happy. God has been and is now pouring out his Spirit upon this class among us; and I intend no pains shall be spared to have the missionary spirit diffused among them. Our Concerts powerfully aid this."

It appears one very great encouragement to pastors to adopt this system, that it is so easy to interest religious assemblies in it; to hold attention for any length of time proper to be devoted to it; and greatly to assist the conceptions of hearers relative to a given portion of the great field, in various points. Christians need to know when and what the country is, and the condition of its inhabitants, for whose enlightening with the gospel they are to give their contributions and offer their prayers. If it is mapped out before their eyes, and described in its

moral conditions, they will receive deeper impressions than it is possible for them to gain through the mere reading or hearing of statements, however well drawn up.

The pastor last quoted has suggested another point for consideration, of great importance, and which appears the result of his own experience and practice: "I think it of great importance to throw upon men's minds, who are interested in the *political* aspects of the nations, as much as possible of our views of the great fact, that THIS WORLD BELONGS TO CHRIST; has been redeemed by his blood; that he is using means to reclaim it from its darkness and guilt; and that we, his ministers, are looking upon the world with the deepest interest in its affairs, for these *reasons*. We are looking for its moral emancipation, hailing every auspicious event with gladness, and joyfully confident that there will yet be a glorious redemption. Now the use of maps naturally and easily suggests many interesting facts respecting the state of the nations. While the eye is upon them, it is easy to make a happy use of great events in their political history, and their past and present condition, as related to the growing kingdom of the Redeemer. In this way we may incline numbers, who have not been accustomed to such trains of thought, to consider the moral bearings of the events which are occurring in various parts of the world."

IV. *Practicability of this course of Missionary Instructions, by Pastors of Churches.*

This committee anticipate the questions, "Are you not proposing a plan for the conduct of the Monthly Concert, which will make a heavy addition to the studies and public labors of pastors? Will it not unreasonably tax the health, strength and time of some ministers, and interfere with the other and stated duties of the ministry? On this point also, we have and give the *views of pastors*. Rev. Mr. Aiken remarks, respecting the meeting held in Park Street Church: "This Concert owes much of its interest to the labors of Dr. Anderson, ONE of the Secretaries of the Board, who regularly attends it; yet the service done by him is such as may be per-

formed by any pastor, who will use the maps, avail himself of the common sources of information, and give the requisite attention to the subject." Rev. Mr. Winslow, in reply to a question particularly put to him on this point, observes: "I see not why all pastors may not use them." "It is my opinion, that they may be introduced to advantage in all Concerts. The experiments having been successfully made, nothing remains for pastors to learn, except what they will easily learn by experience."

But we would farther say, we feel confident that no pastor, after having carefully and diligently made the experiment for three months, or even for a single Concert, will feel any difficulty on this point. Those labors in which *the heart* with all its best feelings of benevolence has become interested, are rendered light and easy of performance. They come to be esteemed a pleasure which cannot be sacrificed, instead of being accounted toils burdensome, and to be avoided. And this brings us to another point.

V. *The interest of Missionary Studies to the mind of the Pastor, in Preparation for the Monthly Concert.*

No lecturer, in any of the departments of science and learning, enjoys higher satisfaction in his studies, than may the pastor with a true missionary spirit, in those of which we speak. "The field is the world," over which he can expatiate, and in which he can prosecute his researches. If he is capable of being interested in the study of mankind, in their various conditions, and the study of the gospel as adapted to the wants of mankind, and is willing to study, he will find himself compensated at every step of his prosecution of this course. Let pastors speak on this point, who have tried the experiments stated in this paper.

The Rev. Mr. Barnes will doubtless be regarded a good witness. "I know not," he observes, "that I have ever pursued a course of studies that has been more gratifying or more profitable to myself, than this. Whatever may have been the effect upon my people, I have always felt myself abundantly repaid for all the toil which the preparation has cost me. I am persuaded that no pastor

can pursue a method somewhat like this, without great interest and advantage to himself, and without utility to the missionary cause."

The Rev. Mr. Aiken says: "The hours given to a faithful preparation for this meeting, the pastor will soon regard as among the most profitably spent in his life." Rev. Mr. Adams observes: "Pastors would find their own knowledge of geography revived; definite impressions respecting missionary fields fixed in their own minds, with enlarged views of the relations which the several stations bear to adjacent countries; and much assistance would be afforded them in giving variety, and suggesting incidents, and connecting important miscellaneous knowledge with the services of the Concert." Rev. Mr. Hooker, of Falmouth, says: "I see not why this course may not be every where adopted; at least the occasional use of maps. It will cost the pastors some extra hard work to push this matter along, and draw from it all the good it is capable of furnishing. But they are called to it by the exigency of the times. Believing, as I do, that the Concert is a powerful agency for increasing the missionary spirit among our congregations, I feel that we should make the most of it. I cannot forbear saying that the *reaction* of this system on the pastor himself is eminently valuable. He cannot study out a Monthly Concert subject, with a map, and with a purpose of using it, without giving an order, clearness, and definiteness to his own ideas, which he would be able to gain in scarcely any other way. It will fix historical facts; the relation of countries and places to each other; interesting incidents in the progress of a mission, &c., and will fix them in his mind, and prove of great advantage in better qualifying him for his important work as connected with the conversion of the world."

The Rev. Mr. Crosby, on this point, asks: "Where is the pastor who does not wish his people to be familiar with the details of the missionary enterprise? If they see him interested, they will soon catch at least a portion of his spirit and feel the value of intelligence. And then, in the acquisition of such knowledge, there is an expanding, elevating influence. It liberalizes the mind; arms

it against the arts of the sophist, and shields it against the power of the objectors to missions. After all, its influence upon the minister himself is perhaps the most valuable. Keeping himself thus fully informed on the subject of missions, he feels a more lively interest in them. In the progress of time, he acquires a large amount of geographical and historical information, and all in the regular discharge of his ministerial duties."

With such testimony from pastors who have probably as little time for extra labor as any men in our country, it is believed that our brethren, pastors, will be convinced that they are not only called to consider it as a practicable system of studies and efforts, but that they are invited into a field of research and labor, presenting promise of most rich satisfaction to their own hearts, and most invaluable improvement to their own minds. If any thing need be added to the strength of this conviction, it can be furnished in the language of one of the pastors (Rev. H. B. Hooker) from whom testimony under this head has already been given, and whose preparations for the Monthly Concert probably fit him as much as any man to delight in this department of labor. "I love," says he, "to stand before a map of a nation, and especially before a map of the world, and, pointing the audience to it, to say, 'There are the regions, the continents, the islands of a fallen world. Our Redeemer is their rightful possessor, though the present ruler is the prince of darkness. We are wresting them from Satan by our missionary triumphs. We have set up the standard of redeeming love, *here* and *there*. We have *this* nation now sitting at His feet, 'whose right it is to reign;' and *that* is beginning to humble itself before him. We have a little spot on *this* dark continent illumined with his gospel, and on *that* benighted island we have 'set up our banner.' We have made openings into the realms of sin and death, and our beloved missionary co-workers are there, distributing the bread and the waters of life. The world is our Lord's, and we are conquering it for Him. There it is; a vast field; but through his power and grace we shall prostrate every idol, break down every strong hold, and cause every knee to bow to 'the Prince of peace.'"

VI. *Construction of Maps and Methods of Use.*

Statements on this point have been necessarily included in some of the accounts of experiments given under another head. A few suggestions will be given, the result of experiments by one of this committee in the preparation of sketches upon the white board. The dimensions and construction of the board have been given. Upon this, maps can be drawn of sufficient size and distinctness of delineation, to be seen, with ease, in the most distant parts of an ordinary church or lecture room. This work consists simply in copying, on an enlarged scale, maps of continents, countries, or groups of islands, &c., from any good Atlas. The first, and indeed principal part of the work, is the accurate drawing of the lines of latitude and longitude. These, of course, must be only the same in number and relative demarkation upon a surface of seven feet by five, as upon a common quarto page of an Atlas; and accurate measurements, in the use of dividers and a seven foot measure marked in inches, will be necessary; and then the careful drawing of the lines of latitude and longitude. This last can be done in the use of the seven feet measure, of course, where strait lines are to be made; and in the use of a cord, having one end fixed at the proper centre and the other end with a pencil fixed in it at such a distance from the centre, that when the sweep of the cord is made with the pencil, it shall describe upon the board a line of proper curvature. Or this may be done with the seven feet measure, if made thin and of elastic material, by bending or springing it to the proper degree of curvature, and then drawing the lines by it with a pencil. The lines of latitude and longitude accurately drawn, the next part of the process is to draw, with a common lead pencil, and by the eye, with the Atlas map before you, the shores, boundary lines, and other principal features of the district required. Passing on from one square, made by the lines of latitude and longitude, to another, and making each square on an enlarged scale, to contain precisely as much as is laid down in the same square on the Atlas map, and no more, the enlarged draught is accomplished with ease and correct-

ness, and the way then prepared for sketching rivers, mountains, subordinate divisions of the country, and making the locations of principal cities, missionary stations, and other important objects. Thus much done with a common lead pencil, the next step in the process is—in the use of a camel-hair brush, and with water colors, (which are strongest and most easily visible by contrast with the white surface of the board)—to trace over all the lines of shores, &c., which have been made with the pencil. For this India ink should be used first, and then vermillion or some other color of like vividness, drawn in close parallel with these. The difficulty of making water colors adhere to the oil paint surface of the board, is obviated by having first rubbed it over with a sponge dipped in alkali or a strong solution of soap and water, and allowed to dry. The shading necessary to be done along the shores of oceans, seas and lakes, and around islands, is best done with a lead pencil, in the use of light strokes such as will be made in the horizontal play of the hand, and which after a very little practice will be done with ease and rapidity. The inscribing of names of districts, cities, rivers, &c., will be best done with a small camel-hair brush, in the use of India ink. The time required to draw such a map depends upon the ingenuity and skill of the person who does it. Almost any person will acquire, in the preparation of two or three such sketches, a facility which will make it easy to accomplish a sketch in a short time; and so that if a new map even every month be necessary, it shall be easy to have it, with only the expense of a few hours time and labor.

It is here suggested, that it is well to have this description of maps drawn with neatness and in good taste, and made agreeable to the eye, in their whole appearance; and to be in all points as much like the Atlas maps from which they are drawn as possible. The face of the board, if properly painted, will present to the eye, at a little distance, a surface much resembling drawing paper; and a map neatly and accurately executed upon it, will make upon the eye of the observer an impression even of beauty. And nothing of this kind is ever lost upon a religious assembly, if done in good taste. The

face of the white board may need a new coat of paint once in a year, which is easily given.

If time be not at the pastor's command for the drawing of the maps, his studies of the field to be laid down can be done by an Atlas map; while he deputes the labor of drawing to some of the young members of his church, to whom it may be a most useful geographical exercise, and in time a pleasant employment. The necessity, also, of their giving attention to some interesting field for missions, followed by listening to a lecture upon it at the Monthly Concert by the pastor, may kindle up in some hearts the missionary spirit, and prove the commencement of the preparation of some of the younger sons and daughters of the church to go forth on the errand of Christian love to the perishing in the "ends of the earth."

The methods of exhibiting maps before an assembly are perhaps sufficiently indicated in the statements of experiments already given. The general advice may be here given, that their advantageous exhibitions should be studied in the various particulars of fixtures for their suspension, position, light, height from the general level of the audience, &c. On this subject, valuable hints will be found in the pamphlet by the Rev. Joseph Tracy, designed as a Key to the map of Western Asia, recently prepared by him.*

It will not be difficult for any pastor to provide himself with maps from which to take sketches for monthly use, on the white board. The Atlasses now published with school geographies will furnish him with some. The larger ones designed for family libraries, will add to these. Maps will also be found in the volumes of Dr. Robinson, of Rev. Messrs. Smith and Dwight, and many others. The maps of smaller districts and missionary

* This committee take great pleasure in recommending to their brethren, pastors, and to the churches, the new and beautiful map above mentioned, and now to some extent in use in Monthly Concerts. Embracing as it does, upon an extended scale, some of the most interesting fields of missions into which this Board have entered, and so well adapted for reference in the communication of current missionary intelligence from month to month, it is an article without which no pastor and church should be willing to pass a Monthly Concert. It is gratifying to learn that this map is to be followed, (if properly patronized,) with others; of the world, on an extended scale, and of the various portions of it; and is to furnish, when the series is completed, a set of maps adapted in every practicable way, to give interest to the Monthly Concert. (See Appendix.)

stations, like the Sandwich Islands, Ceylon, and others, and which have been published in a pamphlet form by the American Board; the Cerographic maps, published by the editors of the New York Observer; and, in short, almost all descriptions of maps and charts to be met with, can be made valuable by any pastor who will take pains to collect them, in order to constitute a stock from which to draw his sketches, from month to month.

VII. *Books of Reference, for Use in the Preparation of Lectures for the Monthly Concert.*

It may be questioned, by our brethren, pastors, whether the want of books of reference, in sufficient number and of the proper kind, for use in the preparation of lectures, may not be an obstacle in the way of the plans proposed in this paper. We would reply, that the libraries of most pastors probably contain some books of the kind needed. Almost any pastor in New England, it may be presumed, has, or can collect, in the families of his parishioners, one complete series of the Missionary Herald, which is almost a missionary library in itself. From the books of authentic travellers, though their objects may have been exploring for scientific, commercial, or political purposes, and which may be found in the libraries of parishioners, or in the libraries of societies or lyceums to which he has access, he will be able to derive information respecting many portions of the world. But what books he cannot obtain thus, or afford to purchase from his own purse, he can perhaps obtain in still another way. Every church, in these days, which would cherish the spirit of Christian missions in itself, and help in this great cause, should provide itself with a *Missionary Library.* This is one of the ways in which churches should show that they design to "live for the world," as to be converted to Christ. Without lessening their contributions to send forth and sustain missionaries, they can, in one year, lay a foundation for such a library, in the purchase of a few volumes carefully selected. This may be increased by the presentation of books from family libraries; and thenceforward, from year to year increased by appropriations from the church treasury, or by contributions for this particular purpose, to be laid out by the pastor and

deacons for purchase of new and valuable books, such as are suitable for such a library. And almost before he would know it, a pastor may, in these several ways, find himself surrounded with sufficient helps, so far as books of reference are concerned, to begin his course of Monthly Concert lectures to advantage; and would find his stock increasing from year to year. Additional to this help to the missionary studies of the pastor, would be this advantage also, that the members of the church and the intelligent and reading portion of his congregation, could have access to this library for half of each month, to get books to read; while the rules for returning books might place them all in his hands in season to make his preparations for the coming Concert. That church must be poor indeed, whose members are unable to place thus, in the hands of their pastor, the means for preparing to impart to them interesting and profitable instruction at the Monthly Concert.

It will be found also of great assistance, doubtless, to every pastor who can take a religious weekly journal, added to the Missionary Herald and the Dayspring; that the commercial enterprise of this active age is bringing to us intelligence respecting other and distant portions of the world, and which is industriously gleaned for the religious press, and brought to our doors every week. Amidst this "running to and fro," of the men of the world as well as the missionaries of the cross, "knowledge is increased." And any pastor who remembers the Monthly Concert every time he reads his religious newspaper, and notes facts and occurences, will find that he does not lack, even in that, valuable matters of reference. In short, a pastor with the true missionary spirit, and keeping his eyes open, will derive aid from many and often unanticipated sources, for this object.

For the convenience of pastors and churches, disposed to try the experiment of a Missionary Library, a few works will here be mentioned: Encyclopædia of Geography, 3 vols.; Tracy's History of the American Board of Commissioners for Foreign Missions, second edition; History of American Missions, by Tracy and others; Choule's History of Missions; Stewart and Dibble's Sandwich Islands; Southgate's Armenia and Per-

sia; Dr. Grant on the Nestorians; Medhurst's China; Anderson's Peloponnesus; Smith and Dwight's Researches in Armenia; Read's Christian Brahman; History of South Sea Missions, (by Mrs. Smith, of Middlebury, Vt.;) Dr. Robinson's Researches in Palestine; the Memoirs of Brainard, Martyn, Parsons, Fisk, Buchanan, Mrs. Winslow, Mrs. Judson, Mrs. Smith, and other missionaries; Winslow's History of Missions; Ellis's Polynesian Researches; Jowett's Christian Researches in Syria and the Holy Land; Tyerman and Bennet's Journal; William's Missionary Enterprises; Long's View; the Voyages of Bougoinville, Cook, La Perousa; the Geographies of Malte Brun and Bell; Harris's Great Commission, &c. &c.

Should it be apprehended by any of our brethren, pastors, that in such a course of lecturing at Monthly Concerts, there will be liability of exhausting the catalogue of subjects, this committee would observe, that a few experiments made in the preparation of lectures, and these experiments made in the diligence, thoroughness and patience of research appropriate in the examination of any subject of knowledge, will put that question at rest. The studies of a pastor, for the instruction of his people at the Monthly Concert, on their duties to dying men, are *studies of the world,* in its almost innumerable diversities of condition, physical, moral, spiritual, social and political; in its exhibitions of character, various almost to infinity; in its errors, delusions and deceits, innumerable; and in its forms and phases of unhappiness and wretchedness, like the sands on the sea shore, like the stars in the sky, which cannot be reckoned up. There is presented, in truth, to the eye of every pastor, in this subject, almost a new science; a department of knowledge and instruction having all the interest and attractions of entire newness. If a pastor cannot expect to exhaust *the gospel,* as a system of instruction for a world of lost men, not much more can he expect to exhaust the subjects of study which enter into the *condition of this world as a field for the spread of that gospel.* The young pastor, with the spirit of a missionary, and the love of research which belongs with this spirit, may begin this month his researches, and

continue them, and bring forth from one month to another, till the frosts of " three score years and ten, and fourscore years " shall have whitened his locks ; and even then cease from these studies and labors and lie down on his dying bed, conscious of it, and saying it, " I have but begun the study of *the world* as the field for the display of the power and the triumphs of ' the gospel of the grace of God.' "

Concluding Remarks.

The inquiry has been considerably agitated, in past years, how shall the Monthly Concert be rendered more interesting and profitable ? And many a one of you, brethren, pastors, has probably said in himself, " how shall I bring the people of my charge adequately to understand and feel the true condition of this dying world, and to pray and act as they ought for its conversion to Christ ? " It is our hope that something has been done, in the foregoing statements, towards answering these questions. The inquiries have been virtually made in our churches, " who are the destitute on whose behalf we are to pray, and to send the gospel to whom we are to contribute ? Where are they ? What their numbers, condition, errors, prospects for eternity ? What has been done for them ? And what remains to be done ? " The pastor who adopts the course of instrumentalities now recommended, will find that he is in the way to answer such inquiries to his people ; and to *keep* the answers so before their eyes and their minds, that they shall be effectually influenced, in their prayers and their contributions, in aid of the world's conversion. If it should seem to any, at first sight, that too much is proposed and asked of them, in the plan of studies and efforts now presented, we would earnestly urge them not to dismiss the subject without trying the plan, and in the conclusion that they can do nothing. What have our Monthly Concerts been in past years, brethren, compared with what it now appears, from fair experiment, they might be rendered ? Have we not lost time ; and is not the enterprise of missions far behind the point of progress which it might have reached, in serious fact

through the want of more done to give interest and efficiency to this meeting? The spirit of missions in our churches, brethren, depends much upon how we preach to our congregations on its behalf; but it also depends very much on the means which we use, in the Monthly Concert, to stir them up to prayer and effort.

The time seems to have arrived, in the providence of God, for both pastors and churches to enter into the great enterprise of missions with an earnestness, zeal, and solemn consecration of spirit, beyond what has ever been before manifested. To this end, if we mistake not, we who are pastors must become, beyond any thing we have been before, *students of the great subject of missions;* and our churches must be "*Societies of Inquiry*" on this great subject, whom we must meet, from month to month, with the results of study and research, which shall make them intelligent for the offering of prayer, and liberal in the bestowment of alms. Our churches will keep pace with our advances in this matter. The pastors who have tried the methods recommended in this paper, have found their churches awaking from the slumbers of indifference; and listening, praying, and giving as they never have done before. It is reasonable to believe, that no pastor will put forth his efforts thus in vain. And the fidelity and earnestness and diligence in missionary studies, of pastors, may be contemplated, with good confidence, as the means, through the Divine blessing, of giving new and mighty impulses to the missionary spirit in the churches, and of prompting to efforts more principled, systematic, powerful, and on a scale far more enlarged and commensurate with the magnitude of the object before us, than ever yet has been.

In saying these things, brethren, we have virtually said that the pastors of churches are mainly responsible for the depth and strength of the missionary spirit in the churches. We *mean* to say it, *distinctly and solemnly.* Pastorship, in every point of view, involves high and solemn responsibilities; for the purity of the churches in the faith, practice, and order of the gospel, and for all else which conduces to the advancement of the kingdom of Christ in a Christian land. But just as directly and

solemnly does pastorship also involve responsibility for what the church shall be, as a body pledged, for the propagation of the gospel through the world, in obedience to the high command of her ascended Lord. This may seem like adding to that pressure under which, hitherto, and in view of labors for souls immediately around them, pastors have been saying, "Who is sufficient for these things?" But brethren, let us remember him, our Master, who stood under the mighty pressure of responsibility for the enterprise of the salvation of a world from ruin; and who, to every minister of his, under the pressure of deepest consciousness of responsibility, speaks that word so full of encouragement, "My grace is sufficient for thee." Need we then hesitate or shrink a moment from the work proposed? What more do we need of inducement or of encouragement to enter into it? For what were the minds of men made, brethren, but to be put upon the intensest stretch of effort of which they are capable, and which is called for by the word and the providences of God, in order to the more rapid advancement of the kingdom of righteousness and peace on the earth? For what is the grace of God given us, and through it perception of responsibility for the faithful discharge of our trusts, but that we may be impelled and move forward in an unceasing, untiring outlay of our whole strength, in the work we have to do for a dying world? We and our churches expect it of the missionaries we send forth that they will act thus, under our auspices and the command of Christ. And brethren, our Master expects *us* to do the same; and to incite our churches to do so, in our duties and labors at home, for sustaining our brethren and strengthening their hands abroad.

And here we are brought to another point, of vital importance to the future advancement of the cause of missions; which is, that there should be no disparity between the tone of the missionary spirit at home, and the same in the hearts of our best missionaries whom we send abroad. If it be true, in natural philosophy, that the stream never can rise higher than the fountain, then we may regard it as also true, as a general fact, that our missionaries abroad will be what we their pastors are at home.

Pastors and churches at home, must be accustomed to "see eye to eye" with our best missionaries in the field; and to labor, "hand to hand, and heart to heart" with those devoted servants of Christ and the church, whom we have sent "far hence unto the Gentiles." Have we not felt, brethren, sometimes, when their appeals have come home to us, and when they themselves have come home and spoken to us, that there is too wide a disparity between the conceptions of their minds and the fervor and earnestness of their desires for the conversion of men, and those of many of us who "dwell among our own people," and under the vines and fig-trees of this land of our privileges. When we see some of them "face to face," and perceive how men think, feel and speak, who have come up out of "the land of the shadow of death" to tell us of the wants and woes which are there, and of the need that we feel more deeply, and pray more fervently, and give more liberally, we are made ashamed of ourselves, and to be conscious that we are but half awake to the magnitude of the enterprise in which we profess to be engaged. But let the pastors cultivate, with steadiness and assiduity, the spirit of missions in their own breasts, and enter with diligence, enterprise and pains-taking into the study of missions, as a part of their duty as ministers of the Lord Jesus; let their instructions to their churches, from the pulpit, at proper intervals, and always in the Monthly Concert, be such as shall transfer them, in thought, to the lands of darkness, and help them to look on the miseries of men without the gospel, and almost to hear the sighs of the captives of Satan, and also let them show their churches what God hath wrought through efforts thus far made, and in answer to prayers offered, and the encouragements thus given them to "go forward" in the work; let these things be done, and it cannot fail that the ministry and the church at home will come into a nearer conformity to the pattern of Christ, to the spirit of "the Lord of the harvest;" and be prepared to sympathize more intimately with their missionaries, and to sustain them more efficiently in their arduous work. When this shall be, it will not be needful to say to the Christian in the land of his privileges, "awake thou that sleepest;" or that re-

quests to the church for her prayers and her contributions, shall be made in painful doubt and uncertainty whether she will render them. She will not suffer her Lord to point out to her her duty in vain; nor his servants to ask her to do it, in vain. There will be the promptitude and energy of Christian action which fervent Christian benevolence inspires, fed by the Holy Spirit of God in the souls of his sealed ones. The cries of our brethren from their fields would be anticipated, and they made to feel that "though we be absent from them in the flesh, yet we are with them in the spirit;" that in nothing are we coming behind their own consecration of spirit to this great and high enterprise, the evangelization of the world. There will not be heard in all the church at home, the question whether the pictures of moral desolation given by our missionaries are not overdrawn, and whether there is not needless earnestness and loudness in the voices of our missionaries. The church, instructed thus by her pastors; her eye kept on the desolations of the earth; her ear kept attent on the voices from afar; and her heart and conscience plied with the appeals of duty, and of encouragement to its faithful performance; she will not be able to withhold her hands from her work, not to keep her voice from supplication to her God, nor to hoard up her treasures to be "cankered." The missionary spirit will have close affinity with all her enjoyments of her privileges and of her precious and lively hopes. And truly, to her "to live will be Christ." The object of her establishment in this dark world will be answered; her Mighty Redeemer and God will be honored; and her own preparation delightfully advanced, to "enter into the joy of her Lord," and into "the rest which remaineth for the people of God."

Christian Brethren, Pastors of the Churches patronising the American Board of Commissioners for Foreign Missions, shall these things come to pass? Do your hearts desire them? Shall your prayers be for them? And more, shall the methods by which we have endeavored to show you that these results can be reached, have the sanction of your adoption among your respective charges? Shall this be done speedily? Shall the years next coming on, show, that in the use of these means you are moving

onward perseveringly, intently, unitedly, and the churches with you; delighting to be laborers together with Christ; and knowing no joy so sweet as in his service; having no hope so lively as "hope of the glory of God," of the triumphs of the "King of kings and Lord of lords," and of that glorious consummation, "the kingdoms of this world have become the kingdoms of our Lord and of his Christ?" The Board, on whose behalf we address you, will wait for your reply. But, brethren, one higher than any earthly board,—*the Lord of missions waits your reply.*

In behalf of the A. B. C. F. Missions,

E. W. HOOKER,
ALBERT BARNES,
DANIEL CROSBY,
} COMMITTEE.

APPENDIX.

In the following letter addressed to the Chairman of the Committee, who prepared the preceding document, the Rev. Mr. Tracy enumerates the maps which will probably make up his series for the Monthly Concert, when completed.

Boston, June 6, 1842.

Rev. and Dear Sir:

I expect that my series of Monthly Concert Maps will contain,

1. A Map of the World, on hemispheres of three feet in diameter. On this I am now engaged, and am finishing some parts of it more carefully and slowly, in the hope of diminishing the necessity for local maps. For example, I hope to get down the missions in the Oregon territory, so that a distinct map of that territory will not be needed.

2. A Map of Western Asia and parts adjacent, already published.

3. A Map of "India within the Ganges," including Ceylon of course, and probably Caubul and Affghanistan, and perhaps Persia, so as to connect with the map of Western Asia.

4. A Map of South Eastern Asia, including the Malayan Archipelago, Siam, and the south part, at least, of China. The necessary extent of this map can better be determined after the map of the world is completed, as I can then see what parts need to be shown on a larger scale. The same remark will apply to several maps.

5. A Map of Western Africa, and another of Southern Africa; or a map of that whole continent, unless the several

parts of that continent should show plainly enough on the Map of the World.

6. A Map of Syria and Palestine, embracing the late discoveries of Robinson and Smith, and the still later surveys of the British army.

7. Such smaller maps as may be called for; for example, the Sandwich Islands; the Tamil country; the District of Jaffna; Siam. The publication of these will depend on the call for them.

Probably, the plan will be considerably modified, as one part of the world after another is subjected to a close examination. The maps are to be as few and cheap as will answer the purpose.

Yours truly,

JOSEPH TRACY.

MONTHLY CONCERT.

THE following letter from the Rev. JOHN RICHARDS, of Hanover, N. H., published in the Vermont Chronicle, of July 20, 1842, describes a method of conducting the Monthly Concert, which is worthy of consideration by the pastors.

It would have perhaps the following advantages:

1. It would set intelligent and influential members of the church to the study of *missionary subjects*, for their own good.

2. It would turn to account their talents, and Christian feelings, and influence, in the churches, for the cause of missions.

3. It would give variety to the Concerts, whereby minds of different cast might be interested.

4. If the missionary spirit has place in the *pastor*, it will through the aid of such brethren, with the divine blessing, be communicated to other members of the church.

THE Monthly Concert of the church in Dartmouth College has for the past four years, been regularly increasing in its interest, and in so great a degree as to be worthy of some remarks. For the years ending June, 1835-6-7-8, the contributions

averaged $100 a year, and the attendance was small. In 1839, the evening was changed from Monday to Sabbath evening. A committee was appointed to communicate intelligence. To each member of this committee some portion of the world was assigned, from whom was expected, every evening, some intelligence or remarks respecting it. This committee have been faithful in the duties assigned them, and the consequence has been, that the attendance has increased so much that for a year past it has very nearly equalled the attendance of the regular meeting of the Sabbath, forenoon and afternoon. The contributions also testify to the increase of interest. In 1839 they were $125; 1840, $168; 1841, $210; 1842, $265.

Every church must judge from its own circumstances of the expediency of holding the Monthly Concert Monday evening or Sabbath evening; but of the expediency of having some system of providing and communicating intelligence, there cannot be a question. That a number should have something to say each evening, is better than that an individual should occupy the whole time appropriated to remarks and narrative. Variety is desirable here. The field of the world is becoming daily more interesting to the church, and from the monthly and weekly journals of the religious press, there can be no want of materials for the purpose of the Monthly Concert. Let every church do its duty in this matter and this meeting will be increased in efficiency for good to Zion.

THE MISSIONARY FORTIFIED AGAINST TRIALS.

AN

ADDRESS

DELIVERED IN

PARK STREET CHURCH, SABBATH EVENING,

Nov. 23, 1834,

TO

Rev. Messrs. Daniel Lindley, Aldin Grout, Alexander E. Wilson, M. D., George Champion, and Henry Venable, and Doct. Newton Adams, with their wives, destined to Southeastern Africa; and Rev. Titus Coan, Mr. Henry Dimond, Mr. Edwin O. Hall, and their wives, and Miss Lydia Brown, and Miss Elizabeth Hitchcock, destined to the Sandwich Islands.

BY REV. DAVID ABEEL,

Late a Missionary to China and Siam.

BOSTON:

PRINTED BY PERKINS, MARVIN, & CO.

1835.

THIS address followed the delivery of Instructions of the Prudential Committee to the Missionaries. It is printed at the expense of the American Board of Commissioners for Foreign Missions, for distribution among missionaries and candidates for missionary employment.

Missionary Rooms, Boston,
January, 1835.

ADDRESS.

"THEN PETER SAID, LO, WE HAVE LEFT ALL, AND FOLLOWED THEE. AND JESUS SAID UNTO THEM, VERILY I SAY UNTO YOU, THERE IS NO MAN, THAT HATH LEFT HOUSE, OR PARENTS, OR BRETHREN, OR WIFE, OR CHILDREN, FOR THE KINGDOM OF GOD'S SAKE, (OR FOR MY SAKE AND THE GOSPEL'S,) WHO SHALL NOT RECEIVE MANIFOLD MORE (A HUNDRED FOLD MORE) IN THIS PRESENT TIME, AND IN THE WORLD TO COME LIFE EVERLASTING."

THEN, my beloved fellow-laborers, there is but one point of essential importance to be determined by us, Have we left, are we leaving all, for Christ's sake and the gospel's? If we believe, with a missionary of old, that "God hath revealed his Son in us that we might preach him among the heathen;" if we can feel with that missionary, that "unto us, who are less than the least of all saints, is this grace given, that we should preach among the gentiles the unsearchable riches of Christ," we are safe; we ought to be thankful; we must be happy.

There is something animating, something startling, in this promise. If it be true, (and as a theory, who doubts it?) though we give up all, we lose nothing; we gain not merely an equivalent, but something which raises us as much in the scale of spiritual blessings, as the loss of all those valuable enjoyments we renounce would have reduced us in the measure of mere temporal happiness, had there been no gracious compensation. "Manifold more," in all that an enlightened judgment approves, or a sanctified heart desires—in all that is really valuable, and which shall be proved immeasurably important, by the

light and the perpetuity of the eternal world. We say there is something startling in this promise; for should it not be enjoyed in the case of any of us, there is great reason to call in question the motives which have engaged us in this enterprise; "a hundred fold more" in this life, is quite as sure, and shall be quite as certainly realized, as "the life everlasting" in the world to come. "All the promises of God in him are yea, and in him amen, unto the glory of God by us." Consequently, if there be a failure in the one case, there is reason to fear that, with all our apparent zeal and self-denial, we shall build but wood, hay, and stubble, in this life, and have not only our works consumed, but our souls with them, by the ordeal of the judgment. Fearful conclusion! If this interpretation of the Saviour's promise be correct, then we repeat it, there is but one way of having it verified in our case.

The principles which govern us, must be right. Love to the Saviour—the highest regard for his honor—a soul-absorbing desire to have his gospel every where proclaimed, his salvation enjoyed by every soul, his kingdom universally and permanently established;—these are the controlling sentiments, this the grand motive, by which our judgments are to be swayed, our affections quickened, and all our energies controlled. How shall it be known whether we are not deceived on this point? Experience will disclose it; but experience in your case demands a future period, and it is important to determine the subject, at least with some degree of certainty, before we make so hazardous an experiment. There are certain ingredients, or elements, which must enter into such a principle, and which ascertained, will afford us the grounds of conclusion in regard to its purity. I will select from the number only two—the one is *faith;* the other *knowledge.*

One of its essential, nay its most important ingredient, is *faith.* By faith I mean a simple principle, operating upon different objects, upon all the objects of an unseen world, though operating with a different degree, according to the value of the object. That which awakens it to its highest action, is the exalted and adorable Being, of whom we have spoken. "Him whom having not seen, we love; in whom, though now we see him not, yet *believing*, we

rejoice with joy unspeakable and full of glory." "Faith worketh by love." But if we possess such an affection for the Saviour, we must necessarily have a corresponding regard for his cause. It is absurd to dream of loving Christ, without keeping his commandments, and living to his glory. And if the "love of Christ," in dying for a lost world, as that text means, "constrain us," it is because "God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Then, though "troubled on every side," and "alway delivered unto death for Jesus' sake," yet we always live, and are always happy. All our afflictions, however heavy, are but light, and however protracted, are but momentary; because we "look not at the things which are temporal, but the things which are eternal." We have the earnest of heaven in our hearts, earnestly desiring to be clothed upon with that house, which is from heaven—"willing rather to be absent from the body, and to be present with the Lord;" for we "walk by faith, not by sight." If our faith is not "the substance of things hoped for, and the evidence of things not seen;" if God has not shined in our hearts, to teach us how his glory—the greatest aim of rational beings in the universe—is identified with the Redeemer's kingdom among men, in the promotion of which we have so prominent a part, then, my brethren, the voice of experience assures you nothing but the grossest ignorance, or what is the same, the ravings of romance, could induce us to renounce almost all which the unsanctified heart holds dear, and undertake a work, in many respects so repulsive to its strongest feelings. It is not only impossible to be controlled by correct motives, in the missionary life, without this exercise of faith; but it is quite as impossible ever to realize the promise of "a hundred fold." This promise is spiritual, and faith is our only medium of communication with the spiritual world. Just so far, then, as you can realize the excellence of the Saviour, the obligations of his love, the designs of his mercy, and the eternal glories of his presence, so far shall you prosecute your work with delight, and receive in your soul the full measure, heaped up, and running over, which he has

promised to them that leave all, and serve him. We often hear and speak of the necessity of elevated piety in the missionaries of Christ. Look at it in the light of the promise we have been considering, and you will find, that it is not simply the only motive which Jesus will approve and reward, but it is the only means by which his approbation and reward can possibly be realized.

But there is another element, which ought to enter into the governing principle of a missionary—there should be an extensive acquaintance with all the probable circumstances of his future lot. In other words, he must sit down and count the cost, before he is capable of ascertaining whether he have sufficient to complete his object and prevent disappointment. It is true a man in whose heart the love of Christ triumphs, will not be stopped by the difficulties and the dangers which oppose him, in the path of duty; but then he has no other means of testing the power of his principles, of determining whether the path of duty is not to him, as to many, that path which is most strewed with roses. There are many who have forgotten the difference between predilection and obligation; who make up their minds quickly and without difficulty, but who never appear to imagine, that perhaps they might be more useful in mortifying, than indulging their worldly feelings and interests. Alas! how few have such a predominant concern for the glory of God, and the happiness of men, as to take none of their little private feelings and ends into the account, when duty is to be determined. Since these things are true, it becomes all to consider what will be their probable obstacles in the missionary cause, before they enter upon it. Have you carefully thought over and summed up the trials you shall probably meet from yourselves, your brethren, and the external arrangements and events of Providence? You go where death may soon arrest you; where illness may unnerve your strength; where an exhausting climate, without your accustomed advantages of health, almost invariably produces some degree of bodily languor and mental depression. Or if, as an individual, you are sustained in life, and strength, and animation yourself, you cannot expect that others with you, and those perhaps most dear to you, will participate in your immunities. It is in a

tropical climate that we see the most striking illustrations of that text, "For the fashion of the world passeth away." Such changes as I have witnessed in a few years in one or two places, from health to illness, from life to death, from labor to inactivity, from climate to climate, have given a peculiar power and point to the apostle's exhortation: "But this I say, brethren, the time is short; it remaineth that both they that have wives, be as though they had none, and they that weep, as though they wept not, and they that rejoice, as though they rejoiced not, and they that use this world as not abusing it."—But supposing that the climates to which you are going should not prove unfavorable to health, have you taken in the account the severe labor which you must devote to your object? I have found nothing which meets a man so roughly at the onset, and opposes him so sternly for a long time, as language—that great barrier, when unknown, which prevents the contact and intercourse of mind. To acquire a complete knowledge of a native language, is a rare attainment. This difficulty I know is comparatively trifling in some places; but then it appears so only by comparison. Before a missionary can employ a foreign tongue as his own, many years of unyielding exertion must pass by; and in the case where language is rude and limited and soon acquired, it is accompanied, in those who employ it, with a corresponding contractedness and indolence of mind; so that after you have mastered the language as it exists, you are often obliged to improve it, before you can make it answer your purpose, and then you have done but little, unless you are able to arouse and train the sluggish mind of the natives to necessary habits of reflection. Their total ignorance of religion—their perverted notions of right and wrong—their aversion of mind to objects which demand sacrifices and efforts, and yield no visible advantage—their blind attachment to their superstitions, and their madness upon their idols—their rooted and cherished habits of iniquity—their dishonesty, deceit, treachery, cruelty, tyranny, and extreme selfishness;—are evils which are found, with some few modifications, in every heathen country.

Have you considered the trial of laboring at first, and

often for a long time, not only under the disadvantages of language mentioned, but with scarcely any object, upon which to bestow your exertions? I have heard of missionaries who had never considered this subject, and when they went abroad and could collect only a few uninterested auditors, were discouraged, and said they might better be at home, where they could have hundreds to hear them, than where they appeared to spend their strength for nought. You must make up your minds to toil, and to toil under any circumstances, though it may often appear like labor thrown away.

With the little progress you make, and with an occasional disappointment from those in whom you reposed the most confidence, will be strongly associated in your minds the magnitude of the work to be accomplished, the utter inadequacy of the means employed, and the unlimited power which your mighty opposers, "the rulers of the darkness of this world," have over the minds of their wretched captives—the objects of your sympathies and efforts. But these are not all. Have you thought of the trials which you will often have in your brethren, and perhaps they in you? I refer not to a want of piety, or of interest in their duties; not to any probable abatement of zeal, or desire to retire from the field. Where these are found, they are extremely afflictive; and, blessed be God, they rarely appear. I refer to that tenacity of opinion; that disposition to magnify trifling matters; that Diotrephan spirit, loving to have the pre-eminence; and above all, that dreadful facility which some evince, of enlisting their conscience in every little question, and thereby either separating from their brethren, or else opposing them in almost all their schemes and efforts, from a *sense of duty*. Where a number of missionaries are associated, there is no qualification more indispensable to their comfort and usefulness, than a mind which is so unbiased, so enlarged, so Christ-like, as to look at all things in the light of God's glory, according to their relative importance, and with such a dread of pride and selfishness in our responsible duties, as to sacrifice our own opinions quite as freely, more freely, than those of our brethren. Did you ever think of the obstacles to your duties, which you shall find in yourselves? There is a variety of causes, calculated to

diminish your compassion for the heathen—to abate your ardor in your work—to reduce the tone of your own spirit. You will be obliged to exercise great vigilance "to pray without ceasing," to study your Bibles and your hearts closely, and to refresh your spirit constantly from the fountain of living waters. In a word, you must exert yourself in private duties just in proportion as you are deprived of the means of grace, to which you have been accustomed, and are surrounded with objects of temptation, not so much to flagrant crime, as indifference, apathy, sluggishness.

These are some of the principal privations and trials of a missionary's life. They differ, as has been mentioned, in different stations. Some of you are going where your way has been in a great measure prepared by the labors of former missionaries. Others will be obliged to act as pioneers. Both must realize many of the difficulties mentioned—some will find more than we have had time to enumerate. Still, my brethren, if the principle which actuates you in this work combines, among its other properties, the faith and the knowledge of which we have spoken—if you have learnt to live among unseen realities, and have acquainted yourselves, unappalled, with the visible difficulties of your course, you have nothing to fear; you have every reason to lift up your heads, and go on your way rejoicing. I never knew one possessed of these requisites of a missionary character disappointed. All are happy and thankful; and when the hour of death arrives, though it come quickly and unexpectedly, it comes generally disarmed of its terrors, and the last breath it allows, is a shout of gratitude to God; first, for salvation through his Son, and then for the exceeding honor of proclaiming among the gentiles the unsearchable riches of Christ. I know of no life more desirable than that of a devoted missionary. Take from him the world, with all its fascinations and cares, and you have deprived him of nothing, you have done him a favor, you have placed him in a condition somewhat similar to that of the glorified spirits. Just so far as every thing earthly is removed from his heart, so far is the channel of his warm affections to God, cleared of its obstructions, and widened, and deepened, while the tide of his love flows freely forth,

and the river of God's pleasure rolls back, in its fullness, on his delighted soul. Never has the one who addresses you known more refined and elevated enjoyment, than when all whom he counted dear upon earth were forsaken — when borne down with illness there was no earthly solace — when every prospect of life was intercepted, and there was nothing left, but God, and God alone. O it is blessed to have a world, which can only burden or contaminate, removed from our embrace, and to live with "the savor of heaven upon the spirit." And no man enjoys greater advantages for living such a life, than the self-denying, world-forsaking missionary.

Go, then, beloved brethren and sisters, and Jesus shall go with you. Hear the voice from heaven, "Lo, I am with you alway." Fix your eye upon that gracious Redeemer, and never turn it away. Remember you go on his errand; he has sent you. Animating truth! the enterprise is not ours. Let those who denominate a world's conversion a wild scheme, remember who devised it. Let those who look upon missionaries as enthusiasts, reflect whose command has made them such. Let those who believe the nations can never be evangelized, consider whose power and veracity their incredulity sets at defiance. While Jesus has died to redeem the world—while the sceptre of the universe, and the throne of all hearts are in his hands—while the angels are his servants, and the devils are beneath his feet—while all power in heaven and earth are his, and his for this express purpose—"for he must reign until all enemies are put under his feet"—then who has the privilege of prosecuting his work with assurance and delight, if the missionary of Christ have not? I anticipate for each of you a bright career, and a glorious reward. If you avail yourselves of the Saviour's especial presence and promises—if you throw yourselves entirely upon his grace and providence, God will show you, perhaps not in the way you expect, often beyond your faith and expectation, that your labor is not in vain in the Lord. And, my brethren, notwithstanding all our talk about trials, what do they amount to? What is human life? What is suffering when past? What is there on earth that is not fleeting? Can sorrow, which we most dread, endure? "Sorrow may endure *for a*

night; joy cometh in the morning." Between this evening and the end of your earthly course, but a few winged, varying moments shall intervene. Days may come and go, and weeks and months and years follow each other in a hastening succession; but when the last hour is at hand you will wonder how the time could have fled so quickly, and you will wonder, too, how you could ever have laid stress upon that which shall then appear so much as though it had not been. O the folly, the madness of those who refuse to do their duty because it involves "a momentary lightness of affliction;" and O the wisdom of those who overlook this little interval, and rest their eyes and their hopes far beyond.

My fellow-laborers, I could say many things to encourage you. I have had, in common with multitudes, the experience of God's faithfulness. A living monument and miracle of his mercy stands before you. And I do verily believe, call it phrenzy, call it what you will, that you cannot expect from his especial providence what he will not bestow. Ask much—labor expecting much—it is all for his great name's sake. He will not disappoint you. Go then, and may his joy be your strength. We bid you farewell. We part to meet again. O how distinctly you can see the end from this beginning, and how much more distinctly you shall see the beginning from the end. Our number is too large to be all spared. Some of us shall soon congratulate each other in heaven! The work of all shall soon be finished. These bodies shall sleep as sweetly in the mighty deep, or the distant islands of the sea—in Africa or China, as in the land of our birth—the sepulchres of our fathers. And when the trumpet sounds, and the dead awaken, and the mighty congregation assembles from all lands, O then, thou Hope and Portion of our souls, in whose authority and strength and service we go forth, accept this little band—accept us all, and grant that some portion of the redeemed from heathen lands, may be awarded each of us, as our joy and crown of rejoicing before Thee.

AN

ADDRESS

ON

THE MISSIONARY CHARACTER.

BY ELI SMITH,

MISSIONARY OF THE A. B. C. F. M. TO SYRIA.

BOSTON:
PRINTED BY PERKINS & MARVIN.
1840.

[This Address was originally prepared by Mr. Smith for the Society of Inquiry in the Theological Seminary at Andover, and after having been delivered there, was repeated before other societies for similar objects in other seminaries; and at the request of that in the Theological Seminary at New Haven, an edition of the Address was first published.]

ADDRESS.

I HAVE been invited to address you as a Society of *Inquiry*. The name your organization bears, is understood by none of you, I presume, as referring merely to inquiries of curiosity. Inquiries after personal duty come equally within the department which it occupies. Indeed, do I misjudge in presuming that its members, on the eve of coming forth upon the stage of life, are more anxious than for any thing else, to learn the part which duty calls upon them to act? The proper clue for you to follow in so important a search, is the alternate study of your characters, and of the fields that are open before you, accompanied with prayer to God that he would direct your judgments to a right conclusion.

Among the fields that invite you is that of foreign missions. So extensive, and so far from your personal observation is it, that I presume you will not consider it an unnecessary service, if I attempt, on the present occasion, to portray *the* CHARACTER *which the work of foreign missions requires.*

I shall assume that you are all inquirers after the claims of the missionary work upon you individually. For to my apprehension, it is very near an absurdity that any one should come forward into the ministry of the gospel, and never seriously and candidly inquire whether it may not

be his duty to engage personally in this service. What are the words of the commission under the authority of which you are expecting to act as ambassadors of Christ? Open the sacred document and read. "Go ye into all the world and preach the gospel to every creature." These are not instructions to missionaries merely; but the decree by which the gospel ministry was instituted. They are the credentials of every minister. By them is he authorized to hold his office. And what is the idea of his office which they imply? Not merely that of a pastor, who settles down for life to take care of a parish a few miles in extent. Not merely that of a professor of theology who devotes his life to training up those who are to preach the gospel. Not merely that of a domestic missionary, who goes forth to build up the walls that have fallen down, or have never yet been erected. Not merely that of a foreign missionary, who expatriates himself that he may carry the gospel to the heathen. It embraces us all together, under the broad seal of a single commission. An idea sublime in the expansion, within which it embraces such an extent of space, and such a variety of subordinate duties; and beautiful in the unity with which it brings all to bear upon the one great object, the conversion of the world.

What a narrow, one-sided view of this grand idea have they, who see in their commission nothing to create the suspicion that it may be their duty to go abroad. They forget that the object for which the church is organized, is not so much the maintenance of fortresses already taken and garrisoned, as for universal conquest. And what are they but commissioned officers in this great army? Was ever an officer in Napoleon's army, with which he would fain have subdued the world, commissioned with the understanding that he was of course to remain at home?

His very acceptance of office was a pledge that he held himself in readiness to obey orders, wherever they might direct him to go. And what does your acceptance of office, under the great Captain of salvation imply, other than that you will lead up to the conflict whatever part of the army he may direct? Your very entrance into the ministry implies a promise that you will go to the ends of the world, if your Lord direct. The offer of one who gives himself up to a missionary society, to be sent to China, or Palestine, or wherever they see fit, is not more absolute. Am I wrong? Then the ministerial office loses in my estimation much of its dignity and honor. Am I right? Then how inconsistent are they who enter the ministry, and never candidly entertain the question, whether the Lord may not be directing them by his providence to enter the foreign field.

But my object now is not so much to urge the missionary work upon you, as to help you in the inquiry, whether you are qualified for it. In doing this, I shall be led to claim so many high qualities in the missionary character, that I feel, that being a missionary myself, I ought at the outset to apologize for what may seem to some like arrogance or vanity. A word of explanation will suffice. You know that we often perceive most distinctly what we *ought to be*, when some painful experience shows us what we *are not*. This principle will be called in to aid me on the present occasion. And if I shall at all succeed in the model I am about to sketch, it will be because I shall not hesitate to draw liberally from the experience of my own faults.

Proceeding, then, with my subject, I will say, FIRST, *the work of missions requires* A CHARACTER WELL DISCIPLINED BY A THOROUGH EDUCATION.

By education, I mean that training of the mind, and also the elementary knowledge of most branches of science, which are furnished by the most thorough courses in our colleges and theological seminaries. The faculties thus acquire a just proportion and an even balance, that fit them to act correctly and with effect in all circumstances. In my opinion, this *general* training of the mind, carried as it is among us to the extent of an introduction into all the branches of science, preparatory to the study of any of the professions, is far more conducive to soundness of public opinion, and to the interests of truth, than if particular departments were entered earlier, and pursued more exclusively. By selecting a certain study early, and devoting himself wholly to it, the German scholar does, indeed, succeed in pushing his investigations farther than any among us. But can you rely upon his opinions? Take him out of his own department, and you will often find him possessing hardly a school-boy's knowledge of other subjects. Hence he is wanting in that practical sense of the general fitness of things, which would check the wildness of his speculations by showing their inconsistencies.

Now, if there is a man on earth who ought to be trained under these enlarging and adjusting influences of a well proportioned education, it is the missionary. He has to act in circumstances to which he was before an entire stranger, and for which he could of course make no specific calculation. And how can he be prepared to act with safety, except by having a foundation laid so broad, that it will serve for whatever superstructure he may need to build upon it. I do not say he will have use for half the facts he may learn. But he will need all, and more than all, the discipline of mind the acquisition of them will give. He will have to cope with prejudices and

superstitions, hydra-headed in their variety and tenacity of life; to adapt himself to a state of things different from all he has known before, often the very opposite; and to shape the mould in which is to be cast the religious, and sometimes the civil and domestic character of nations. And for such emergencies, is not a mind required whose machinery is so perfect and compactly adjusted, that no jarring can derange it, and no disturbing force drive it from its track to the ruin of all who are moved by its power? I know of no station occupied by a minister of the gospel, that requires a more complete education than that of a missionary, unless it be the station of those by whom missionaries and ministers are themselves educated.

The missionary candidate should go through the same course of study as the candidate for the sacred office at home. He should neglect no one exercise at college, or the seminary. Indeed, I consider it a great advantage which our country has, that it furnishes from its colleges and seminaries a sufficient number of missionaries, without the necessity of special institutions for their education. The financial advantage is considerable, but that is the least. We thus send forth men of more enlarged minds, and better prepared in fact for their work, than if they had had an exclusively missionary education.

But is there not, also, a *special training* needed by the missionary, in addition to the education he receives in common with others? I am strongly tempted to say that there is. Extensive learning is always in place as a missionary qualification, and other things being equal, the more a missionary has of it, the more useful will he be. Few persons have better opportunities than he to enlarge the circle of the natural sciences, and extend our knowledge of geography. Few have more use for a minute

acquaintance with history, in its least investigated departments, or have a better opportunity to add to its treasures. And few have more to do with foreign languages; certainly none should know them better.

But how shall so much learning be acquired? The candidate for missions may do something; if he be talented and diligent, he may do much, by extra study during the course of his education. And here is one great advantage of deciding early upon a missionary life. With what branches he shall make himself familiar, must and ought to depend somewhat upon his own taste. But *one* branch should be attended to in common by all. It is the languages. What I mean is, that a thorough acquaintance with the general principles of language, should be acquired by really mastering the few which come up in the course of his studies, so that he shall know what points to seize upon first, and how to proceed in learning a new one; rather than that he should study many. French he ought, however, to be acquainted with, and perhaps, also, German; that he may use the valuable elementary and other books those languages contain, and if possible, be able to converse in the former, with foreign travellers and others whom he will meet abroad.

But with all he can accomplish during his course of education, the student comes out at best, but poorly entitled to the epithet of learned. Shall he tarry at home, that he may increase his qualifications? In my opinion he should not, unless he be very young. While remaining at home he would be growing older, and the early years thus spent here, are just the ones in which are acquired most readily, certain experiences essential to the missionary's success, as well as the practical use of foreign languages. Were all missionaries destined to be teachers of seminaries, or directors of printing presses, or trans-

lators, there would be more solid arguments for their remaining to increase their learning before they go. But they are not. Most of them are to be preachers; not of written sermons, for we never write sermons for the natives; but preachers from house to house, by the way-side, and to assemblies irregularly and occasionally gathered, small and large; in the most literal sense, popular preachers. For this is needed great tact in getting the attention of the people, dealing with their prejudices, and finding the way to their hearts, which only much experience among them can give. And they are to be addressed, not in the language of books, but to be talked to as they talk, in their own idiom, and with their own accents and tones, which are acquired the more perfectly, the earlier in life they are attempted.

Certainly this command of their spoken language, can be gained better in the midst of them than at home. There are *three* steps in the learning of a foreign tongue for purposes of intercourse. One is to understand it in books, another is to understand it when spoken, and the third to speak it intelligibly. Of these we usually in this country take only the first. It can be done any where, from the study of books. Yet even this can be accomplished fastest, where the same words and idioms are daily sounding in one's ears from the mouths of those around him. The other two can hardly be accomplished with entire success, any where else.

A book acquaintance with a language acquired at home, will indeed facilitate the acquisition of the practical part of it abroad. And still, while that book acquaintance can be learned more speedily where the language is spoken, it will be no economy of time to remain at home to learn it. Besides, I have found it of some consequence, in the learning of foreign tongues for use, that the learner

do not carry on his study of the theory, much faster than he advances in the practice. If he does, he becomes too sensitive to the mistakes he will inevitably make at the outset, and there is a chance that diffidence will long prevent his attaining entire fluency of speech. It is when the words are put to use as fast as they are learned, and the study of books carried on at the same time, gradually to correct the errors that are made, that the most entire and speedy success is attained, in the acquisition of a language for missionary purposes.

Moreover, there are important experiences, and much knowledge of the people, of their prejudices, their partialities, their peculiar notions, to be learned, that are scarcely less necessary to the success of preaching, than is a knowledge of the language to be used. All of which the missionary is acquiring while studying the language. So that it is not a loss of time, but with a wise design, that his tongue is tied for a season after he enters the field. Indeed, I have often thought, that the gift of tongues might be a dangerous endowment, unless, as in the case of the apostles, inspiration accompanied it.

Allow me to remark in addition, that other faculties are called into exercise in acquiring languages as we learn them where they are spoken, than those which ensure success to a mere book linguist. The imitative and the social powers come in as important auxiliaries. Hence we can judge with no certainty, from the relative success of different persons in the study of languages at home, which will bring them into practice soonest, and with most success abroad.

My SECOND remark is, *that the work of missions requires* A CHARACTER THAT CAN ADAPT ITSELF TO CIRCUMSTANCES.

Important as it is that a missionary should be thoroughly educated, he must not be a mere scholar. In his *habits* he must be disposed to mingle with the people, in his own house and in theirs. After spending eight or ten years in close application, the diligent student is apt to acquire a strong partiality for his study. It is his sanctuary. Every interruption of his mental pursuits he considers a calamity, and the day that brings nothing to pass in the way of study, is regarded as lost. But the missionary has to do with people that know nothing of the sacredness of a minister's study, and who are accustomed to no regular hours of visiting. He must be ready to see them at all hours, or he is set down as not wishing to be social, or perchance, as proud, and his house is soon deserted. And if it is, what becomes of his usefulness? Not only the good he might do to visitors is lost, but he will have no congregation to preach to on the Sabbath. For it is generally only by the attraction of personal acquaintance, that congregations are gathered. He must, therefore, make up his mind for all these interruptions, and feel when they come upon him, that he is just in the path of duty. And yet he must by no means neglect study. Such a love should he have for it, and so high should be his idea of its importance, that while his mind is thus pliable to circumstances, he shall not actually abandon it. He must be able to pursue it by saving the scraps of time, and to apply himself efficiently, though he have not the same hours every day in an inviolable sanctuary.

In his *views* of things he must be practical. Some persons have minds so formed that they can never take things as they are, and make the best of them. They can put up with nothing but perfection. What is not absolutely perfect, is worse than nothing. And every thing must be made perfectly straight at once. They

forget that we live in a world of imperfection and universal derangement, where a choice of evils is often the only choice that is left us. Such minds will be unhappy any where. They will be in danger of quarrelling with every body and every thing, and thus destroying their usefulness. But peculiarly unhappy will they be in the missionary field. There the evils between which we are left to choose, are often very great. Some of the greatest, perhaps, we cannot touch at all; but are obliged to let them go for more favorable times. And those we can reach are so many, that we cannot even attempt to uproot them all at once. We must act upon one and then upon another, sometimes doing our work almost by halves, and, as it were, at loose ends, waiting for God's providence to bring about a favorable juncture, when the ends can be put together, and the whole organized into order and symmetry. In such circumstances, the man who can act only by the square and compass of absolute perfection, must be very uneasy. He will feel that nothing is doing, and nothing can be done, and will be very apt to quarrel with his brethren, and in the end abandon the cause.

The missionary should be a man who in forming his plans, shall not merely see that they be perfect in themselves, but, tracing out their workings step by step, be able to judge, and judge correctly how they will suit the exigencies to be provided for. He must look at things as they are, and surveying his field with a practical eye, be willing to attempt only such things as are practicable, and let the rest alone; not quarrelling with all the world and with the providence of God, because impossibilities are not to be effected. While he would be glad to see every evil removed, and presses forward towards so desirable a result, hoping one day to see it attained, he must not be disappointed, if it be not at once reached,

nor despise the day of small things. He must be able to rejoice in the good, and take courage from it, though it be not unalloyed with evil.

In his *partialities* he should not be narrow-minded. We naturally think our own country the best in the world; the best in its soil, its scenery, its climate, its government, its people. Among ourselves, it may be well enough to say all this, for we have no one at hand to feel aggrieved, nor to make us ashamed of our vanity. But will you let this American partiality bias your feelings and govern your deportment in the missionary field? You will, indeed, be apt to meet there with more deference than here, in those with whom you converse. They will very likely express admiration to your face, at all the great and good things of which you tell them, and call themselves mere blockheads for not having the same there. But should you undertake actually to substitute your peculiarities for theirs, you will find in them partialities not easily overcome, strengthened, perhaps, by having been wounded by what you have said.

Better is it for the missionary to feel himself a citizen of the world. Much that we are partial to here is better than what is found in other countries, only because we are accustomed to it; and much that is really preferable relates to matters morally indifferent. With all such things, the missionary should intermeddle as little as possible. He goes not to denationalize the people. Let him have expansion of mind enough to discern what is merely national, and leave it to regulate itself.

The work of missions requires, also, in the THIRD *place,* INDEPENDENCE AND STRENGTH OF CHARACTER.

We are not apt to be aware how few persons really think independently. Many who never suspect themselves

of it, nor are hardly suspected by others, take their *opinions* from tradition or upon trust, and in their *movements* are directed by the general current. Such men are not properly qualified for foreign missions. Here at home, he who receives his opinions from his fathers, as an inheritance no more to be rejected than the real estate they bequeath him, or accepts the opinions of others, his cotemporaries, with little care to guard against depreciation or forgery in the mental currency, may be in no danger of bankruptcy, for he can pass off the bills upon others, as little disposed to protest them as himself. But let him go abroad, where they have no such credit, but must all be promptly redeemed with solid proof, and he will soon find his resources exhausted, and his mouth shut. The missionary must be eminently a man who can give a reason for the hope that is within him. He must be able to give it in little things, as well as great; in regard to first principles, as well as conclusions. For he will find many current maxims, which are never questioned here, entirely new there, and even directly opposed to prevailing opinions. All such, if they are defensible, he must be able to defend, by arguments not merely valid in themselves, but which he can make to appear so to those with whom he reasons.

Nor is this all; he will find himself looking at his own opinions from a different point of view. What, as he saw it at home, may have seemed symmetrical, solid, and standing upon a firm basis, will now, perhaps, as he looks at it from another side, appear to be disproportioned, going to decay, or standing upon a sandy foundation. He must have independence and discernment enough to go up and examine and decide for himself, whether the defects are merely in appearance, or real and fatal. If he have not, he will be in danger of abandoning as rotten, what is

really as sound as he ever supposed it to be. Cases have occurred where important theological opinions have been abandoned, perhaps merely from this cause.

Yet some change will undoubtedly take place in the opinions of every missionary. Such a thorough revisal of them as his circumstances and experience call for, must be expected to lead to the rejection of some, for which he must adopt others. Then will be seen whether the action of his mind be independent and correct; for it will no longer feel the reins of a sound public opinion. From that quarter now, there comes only a misguiding influence; for public opinion around him will lead only to error. You may think there is little danger that a pious missionary will yield to it. But look at the principle of assimilation there is in us all. It is like a tendency to an equilibrium. A decided independence of mind is required to keep one above the common level of moral sentiment. If the missionary has it not, he will find himself gradually sinking to the common standard, and coming to think light of error and of sin, if he does not actually fall into it. So very strong is this tendency, as to overcome almost every degree of independence that is not sustained by divine grace. I have rarely known an unrenewed man, who retained the soundness of his principles in those circumstances for any length of time.

Nor is independence of mind, merely enough to keep himself from falling into error and sin, sufficient. He must be strong enough to act on the offensive. He must make himself felt. His mind must have a power that shall carry others along with it. Merely to hold our own, is not what we go into the heathen world for. Men are needed for the work who have enough of character to impart it largely to others; who cannot live long in a place, without giving forth influences that shall assimilate many to them.

It is not only in his opinions, but also in his *actions*, that the missionary must be independent. What I mean, is not merely fertility of mind to devise plans of action. This may be, and often is combined with great inefficiency. A man may devise forty schemes in a day, and abandon every one of them before the next day arrives. This is one of the most undesirable characters for the missionary service. It will bring nothing to pass, except to keep others employed in canvassing its schemes. What is needed is, a mind comprehensive enough to embrace the whole field of action, inventive enough to devise plans best suited to meet its exigencies, and strong enough to hold fast to them. Should temporary difficulties arise, he must not be daunted. Should others doubt and waver, he must have strength of principle enough to spare some to them. In a word, he must be a safe and courageous pilot in the storm, as well as in the calm. Equally fearless of the foaming breakers, as keen to discern the deceitful quicksands, he must be able to conduct the precious freight with which he is charged, free from all loss and damage.

Would you know what all this implies? Leave these ecclesiastical and benevolent organizations, adapted by the accumulated experience of generations, to the circumstances in which they have grown up. Bid farewell to these veterans in council, at whose hands you have been accustomed to ask and receive wisdom. Throw yourselves out of the current of this sound public opinion, which almost of itself conducts with safety those that float upon it, with little aid from oar or helm, and go where other circumstances of government, national character, and existing institutions, require other organizations. Feel that you are but a novice in the knowledge of these circumstances, and in experience any where, and that a false step may expose the best of causes to failure, and endanger the souls of a whole generation; and find your-

self alone, without experienced counsellors from whom to borrow wisdom in time of need, and with no aid from any salutary tendencies in public opinion. In a sea where you are alone and a stranger, you have to build your own ship, construct your own chart, and act the pilot yourself.

Tell me now, is a weak and dependent mind, the one to be sent upon such an expedition? There never was manifested a greater ignorance of the work of foreign missions, than by some who have supposed, that because a man possessed peculiar strength of character, it was his duty to remain at home. Why, is this foreign war to be conducted only by men so *timid* that they will only seek to entrench themselves, thinking it well with them if they escape capture? or so *weak* as to be decoyed away into every ambush that may be set for them? Such men, I might almost say, are worse than none; a sort of non-combatting supernumeraries, who only consume our stores, and require our care. To send such men betrays bad economy, as well as a misjudgment of the claims of the cause. The work of missions requires your strongest men; men who will not be frightened into idleness, nor inveigled into danger, nor driven from the field.

FOURTH; *The work requires also* A PATIENT AND PLIANT CHARACTER.

After all that has been said of the necessity of independence and strength of mind, we want no rashness, obstinacy, nor self-confidence. It is not the way of God to accomplish his plans, nor even to develope them, all at once. The kingdom of heaven is likened to a grain of mustard seed—a very small beginning, leading to great results. So in the missionary work. It requires a patience that can submit to start from very small beginnings. This is true of *individuals*, as well as of *stations*.

The missionary goes forth fired with zeal for the conversion of the world, expecting great things, and intending to attempt great things, perhaps not often without some degree of romance mingled with his ardor. But he finds himself suddenly brought to a stand, the moment he reaches his field. He has *no tongue* to preach or talk with. Though his spirit be stirred within him, and he would fain be as eloquent as Paul upon Mars hill, not a word can he command. He has to submit to the drudgery of gathering vocabularies, or of turning over grammars and dictionaries, and to the drilling of Munshies and Mu'allims; he has to have patience to stammer on for months before he can make himself decently understood, and for a year or two before he can really preach effectively; and must suffer the mortification, in the mean time, of feeling that almost every thought he expresses is maimed, and himself often worsted in argument, merely for the want of words.

All this requires patience, nor is this all that requires it. The work at his station makes, perhaps, but slow progress. It may not appear that a door is open at all, until an attempt is made to enter it. Then it opens but slowly. Patient perseverance alone will secure any progress. To abandon his position will not do. Rashly to drive forward, heedless of what he runs against, will not do. God suffers no one, with impunity, to run before his providence. Faithfully to perform the task he has already given us, is the way to induce him to give us more. And this he will never fail to do, generally spreading out work before us considerably faster than we can accomplish it, that he may encourage our industry. But by neglecting work in hand, to attempt what he has not yet assigned us, we inevitably involve ourselves in embarrassment, and incur great liability to be entirely laid aside. Such rashness in the missionary work is peculiarly hazardous.

Nor is obstinacy scarcely less to be deprecated. The world is ever changing, and with it we must change; not our principles, for they should lay fast hold of the immutable throne of the Eternal; but our plans, for they rest upon the fluctuations of human things. Yet some men are as inflexible in their plans, as in their principles. This is not expansive independence of mind, but rather contracted obstinacy. With it the missionary would transport his plans formed here, unmodified, to the missionary field, heedless of the changed character and circumstances of those who are to be affected by them. Or, having once formed his plans there, he would adhere to them, whatever changes may occur around him. Such a man will not keep up with the providence of God. That is always on the advance, when his servants do their duty, and their plans should advance with it. The missionary should calculate upon the probability, that what could not be done last year, may be done this, and fear no charge of fickleness in modifying his plans accordingly.

Not only should he allow his plans to be modified by circumstances, but by persons. His independence of mind must not degenerate into a self-confidence, brooking no control from his associates, or his society. Missionaries must operate in communities, and must operate harmoniously, with unity of plan. This, where all are men who think for themselves, can be brought about only by mutual deference and concession. If one refuse thus to condescend, feeling that his opinions and plans must be carried, maugre all objections, he becomes a divider, and harmony is at an end.

Not less necessary is a willingness to be controlled by a society. It is a favorite notion with some, especially in England, that missionaries should go out unconnected with any society, and dependent only upon their own

judgment for direction, and upon Providence for support. They call it the apostolic plan. Were the men indeed selected by Christ, as the apostles were, there would be less objection to it. But as the case is, a committee of pious, judicious men, seems the best substitute we can have, whereby to prevent unfit persons from taking upon themselves so weighty and difficult an office. And when in the field, had they the miraculous gifts and inspiration of the apostles, they might get along as well as they, without support and direction from a society. Paul could afford time to support himself by making tents, for he had no languages to learn, nor theology to study. But ministers at home cannot do this now, much less can missionaries.

Direction, also, the apostles had from the Holy Ghost. But can missionaries claim this now in any such sense? And shall there be no substitute for it? No man is so wise or so holy as not to need it. It does us all good to feel that we are responsible, not merely to God, but to some tribunal on earth. To say this, is no impeachment of wisdom, of honesty, or of piety. We are all human. And when we know that our conduct is looked at by others who have a right to ask the reasons for it, we are almost necessarily more careful to see that we *have* reasons. This is one of the means employed by God to keep frail, erring human nature straight. And if any person needs it, it is the missionary, removed so far from the great regulator of even the good here, public opinion. The officers of a society are the regular channels, officially constituted, for the conveyance to him of this public sentiment of the Christian community. No proper independence of mind requires him to sever this bond. If he is uneasy under it, something is wrong in his character; whether it be a jealousy, that will distort his view of both

friend and foe, or a consciousness of defect, that makes him shrink from the light, or a degree of self-will, that will lead him into measures unwise and ruinous.

Far more necessary still is it, that the missionary should acknowledge and feel his dependence *upon God.* Every whit of independent feeling that militates against this, is entirely at war with the missionary character. Such independence can *do* nothing. Man has power to convert the soul nowhere, least of all amid the callousness and superstition of the unevangelized. Let your missionary attempt the work, relying on his own arm, and he will soon be discouraged. Whether he directs his blow at their vain superstitions, or aims at their hearts, it is equally without effect. One is thin air that closes after the stroke; the other is adamant that receives no impression. Nor will God encourage him by giving him success. God is jealous of his honor in the work of conversion. He will be known as its author. And where his agency is not acknowledged, there will he not work.

It is when the missionary feels and acknowledges his dependence on God, that he is successful. Let it be entire and constant, and he becomes strong, for God gives him of his own strength. What his own arm could not do, an almighty arm now accomplishes. Superstitions vanish, and hearts are broken before it. It is the missionary's only resort. And the more distinctly and constantly he flies to it, the more success will he have.

FIFTH; *The work of missions requires* A SELF-DENYING CHARACTER.

On this point, I want to begin with an argument which I fear would not be valid. I want to say that the *Christian community* have a right to expect it. But you might justly question whether they have *reason* to expect it, or a

right to do so. Were all of them as self-denying for purposes of benevolence as some are, they might have. But look abroad upon the land, and tell me how many there are of these self-denying ones. Do Christians at large give enough for works of benevolence, to oblige them to curtail at all the comforts or luxuries usual to their rank of life? Some do it, and blessed be God, the number is increasing. But I am mistaken, if the greater part, so far from giving enough to occasion self-denial, actually give enough to feel it in any way. Their purses do not feel it, nor their hearts either. Now, is it in the natural course of things, that missionaries, sent out by such Christians, should be self-denying? Does water in the reservoir rise higher than at the fountain?

Have they any right to expect it? I know not by what text or principle of Scripture it can be proved, that the Saviour requires more from one in this work, in proportion to his talents, than from another. His last command lies equally heavy upon all. It does not single me out to go and expose my life in poverty and exile, and permit my brother Christians here to sit down in their ceiled houses and hardly lift a finger in the work. Think not that I am advocating a sort of agrarianism, which would strip the wealthy of their riches, before they can claim self-denial of their missionaries. Most missionaries have not deprived themselves of wealth, nor the prospect of it, by entering upon their labors. It never was, and never would have been theirs. We will leave the rich to their consciences and their Saviour. But a comparison we *may* make with them who start in life on a level with missionaries; if you please, their brethren in the ministry. An illustration in point is before me. Here you are, brethren, candidates for missions, and candidates for the ministry at home. Let me then ask you who are to

remain here, when you come to be as comfortably settled as many of your brethren who have preceded you are, what right will you have to complain of your brother missionary, who now sits here by your side, should you hear of his purchasing a horse, or a carpet, or furniture, as good as your own, when the prevailing style of those with whom he associates requires it of him, it may be, even more than it does of you? Has the Saviour sold you a dispensation from the strict requirements of his commands, which he has withheld from him?—But I will say no more. This plea for self-denial I must abandon as unavailable at present. To compare ourselves among ourselves is not wise. Nor is it necessary. We have arguments enough without it.

One is, that the *heathen* have a right to expect it. Look abroad upon the world, and see the dark clouds of ignorance and of sin that rest upon almost every land. Go forth and penetrate the gloom. Sit down in their hovels, the abodes of every species of wretchedness, physical and moral. Walk through their temples polluted with lust and blood. And let the conviction fasten upon you, with a power not to be shaken off, and a weight scarcely to be borne, that they are all lost, lost forever, unless rescued by missionary efforts. Then compare the stinted means contributed by Christians for the accomplishing of so mighty a work; so stinted as to be only as the small dust of the balance toward outweighing a world full of sin; and increased with so much difficulty, that it seems almost as if it had reached its maximum. And finally, calculate that every dollar you save by economy, makes these limited funds go further and reach a greater number of the perishing. Do this, and you have my argument for self-denial, drawn from the claims of the heathen world. It appeals directly to the deepest feelings of the Christian's

heart, those feelings which are the proper source of the only true missionary spirit. And can the missionary with that spirit be self-indulgent?

The *Saviour* has a right to expect it. He has set the example. But how shall we describe, or conceive of his self-denial? Those glories which he had with the Father before the world was, and laid aside when he entered upon his mission, who hath fully known? Even for a glimpse of them, you would need the vision of the prophet to reveal the worship of the seraphim that surround his throne. And the depth of abasement and suffering to which he descended, what is all that missionaries ever encounter in comparison with it? Such an example of self-denial makes one ashamed to appropriate the name. It seems an almost impious misnomer. Yet this very feeling results from the force of the argument. We need really to practise self-denial, before we dare even to contemplate our pattern. It is an argument we ought to feel, for it was for our sakes the Saviour did it all. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." And shall we shrink from imitating the self-denial by which we were ourselves redeemed? If we do, where is the evidence that we have any portion of his spirit? that we are his disciples? Oh, how can self-indulgent Christians, in any station, meet such a Saviour? As they see the print of the nails in his hands, and of the spear in his side, will they not hang their heads with shame? Much more confounded must the self-indulgent missionary be. For he is the ambassador of this Saviour in the very work in which he set such an example. And pray what does he think, when he attempts to consult his ease in carrying forward a work which it cost so much self-denial and suffering to begin? Does he imagine that the servant is

above his Lord? or that he that is sent is greater than he that sent him? Such is the inference from his conduct. How will he meet it, when called to render an account of his mission?

The *nature of the work* calls for self-denial. Its prosperity depends upon it. I urge this point because I am, and have long been deeply convinced of this fact. I pray never to see the day, when missions shall no longer be considered a self-denying work. Their glory will then be departed. I would increase this feature of the work rather than diminish it. It is the flaming sword to deter the unqualified from engaging in it. While it keeps its position, only they who can endure hardness are likely to venture upon the work. Remove it, and you let in the indolent and the fearful, who in time of peace will do little, and when the noise of battle comes, will turn their backs and flee. We want those who, for the love of the Saviour and of souls, will be content with moderate outfits; who, when called to it, will not complain of small houses, plain furniture, and coarse food; and who will throw the weight of their example and influence into the scale of self-denial, rather than of increased expensiveness in style of living. Then we shall keep the standard high, and be pretty sure of men who will not desert their post, be it one of labor or of danger.

SIXTH; *The missionary work requires* A BENEVOLENT CHARACTER.

By this I mean, not a speculative abstract benevolence, which remains torpid the greater part of a Christian's life, but a living active principle, never weary with well doing. It must be a benevolence that will go in search of objects to bless. The missionary must not sit down and wait to be inquired after. If he do, he may live almost a solitary

and a useless life. For few will feel that they need his instructions, until he has himself excited the feeling. He must have a benevolence that will urge him forth among them. It must be such as will not allow him to shun their hovels and their cellars, but will find there, in deeds of kindness, the very enjoyment it relishes, and will give him patience to bear with their ignorance and stupidity. This going out into the highways and hedges, and compelling men to come in, is a kind of work of which the missionary has much to do. It is thus his congregations will be gathered, and their hearts opened to receive the truth.

Indeed, we find that personal acquaintance is the secret of our influence and usefulness. While we remain strangers, the people will not come to hear us, nor will they receive what we say. They feel more at home where their own superstitions are practised; and their priests can tell them any falsehoods about us they choose without danger of detection. But a personal acquaintance refutes all such slanders, and draws them around us. It must be extended as widely as possible. And an ardent benevolence is the very thing to send the missionary forth among them for this purpose.

It must be a benevolence that will attend to *small things* as well as great. Our Saviour's chief errand in this world was to save souls. Yet he did not neglect the bodies of men. So blunt were their spiritual perceptions, that had he confined his attentions to their eternal interests, they could hardly have appreciated the benevolence of his character. But good done to their bodies they could feel. So he fed the hungry, healed the sick, raised the dead. And thus, by bringing down his benevolence to acts, the value of which they could appreciate, he took the most effectual course to make them realize it in spiritual matters of far higher moment.

Our situation is analogous. They see not what benevolence there can be in attempts to give them a new religion, when their old one is, in their estimation, good enough and perfectly satisfies them. But they have still among them the poor, the sick, and the distressed. These come to us, sometimes perhaps to our annoyance. We are sometimes, it may be, a little provoked, that they will consult us only in regard to temporals, and consider attention to these a waste of valuable time. But our Saviour judged more wisely. A disease cured, hunger appeased, useful advice given, may produce a stronger conviction of our real benevolence, and do more to win a way for truth to the heart, than all the anxiety we could possibly express for the salvation of the soul. Their confidence is won by good which they can appreciate.

But to this end, it must be done in a *manner* that shall carry a conviction of its sincerity. The missionary's benevolence should be legible in his features, it should be heard in the tones of his voice. It should shine out as through a transparent medium. It should be so evident as to be felt by all, that he does good, not from a sense of duty, nor from expediency, but because he loves to do it.

Yet after all, his benevolence should aim steadily at the *salvation of souls* as its great object. While he has a heart to pity temporal wretchedness, he should feel unspeakably more for the misery of the soul. External evils he should regard only as the indications of a fatal malady within. And while he applies remedies only to them, he should feel that he is merely treating symptoms, and be ever waiting and anxious for an opportunity effectually to reach the seat of the disease. As he surveys with curiosity the throngs of populous cities, the thought should ever be uppermost, that their souls are perishing. As he searches into their temporal wants, and attempts to relieve

them, it should whisper to him, be not content with this, of spiritual help they stand in far greater need. As he gathers them into schools, and aims to elevate their minds by the diffusion of intelligence, it should not let him rest till the saving truths of the gospel have taken possession of their hearts. It should be as an ever active instinct, to detect for him the best ways of access to their hearts. It should be a craving appetite, never so nearly satisfied itself as when he is breaking to them the bread of life.

His benevolence must also be such as can *bear opposition.* It will meet with many returns of ingratitude and hatred. But if this quench it, it is not Christlike. Where should we have been if the love of Christ could have been thus quenched? He met here with little else but ingratitude, and finally was murdered by those he came to save. The missionary should imitate his model, 'considering him who endured such contradiction of sinners, lest he be weary and faint in his mind.' Can his benevolence not outlive ingratitude, it is only the fitful selfish benevolence of nature, not the benevolence which the missionary is to have. His Lord has said, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This benevolence, unquenchable by opposition, is the only thing that will sustain him. He will have occasion for it every day. And if he possess it, the very ingratitude and enmity which would discourage others, will only move him with new zeal. It is only additional fuel to kindle into a brighter flame the benevolence with which he is fired.

SEVENTH; *The missionary work requires* A CHARACTER POSSESSED OF STRONG FAITH.

Missions are eminently a work of faith. It is the aliment upon which they feed. To *engage* in them, one needs a realizing faith in spiritual things. He needs it in respect to *himself*, as well as in respect to the heathen. What besides this, unveiling eternity before him, can detach him from friends and country, and send him off cheerful to seek a grave in a strange land? If he believe and feel not eternal things, so as to make things here appear trifling and transitory, and those alone worth living for, will he be contented in his exile? He has put himself in a position which faith alone can enable him to enjoy. There is no remedy. He must walk by faith, or not at all. Without it he will soon stumble into the mire of despondency and discontent.

He needs it in respect to the *heathen*. What else can feed his benevolence, and fire his zeal, but a belief in what the Bible says of their future prospects? Nothing strikes so deadly a blow at the missionary spirit, as the notion, that after all, the heathen are not exposed to eternal punishment. Be it founded upon the imagination, that there is some mistake as to their real moral desert, and that they are not so wicked as they have been represented; or upon the fancy that in some way, there will be made to them after death, those offers of salvation, which they failed to receive on earth, it is still fatal.

I do not believe that Paul had any such notions of the salvability of the heathen, when he was exposing himself to that long list of perils for their rescue. And certainly nothing but the belief, that they are in a mass going down to eternal ruin, can keep modern missions alive. The missionary needs it at every step. It is this that starts him upon his career. It renews his resolution when difficulties crowd his path. It breathes into him new strength, when his feet faulter from weakness in sultry climes. It

helps him to descend cheerful and without regret into an early grave. The object he aims at is worth all he has sacrificed for it. It is to save souls that are perishing, each of which outweighs the world in value.

He needs also faith in the *divine promises*. For what else is there to encourage in him the hope of the world's conversion? I know that some talk as if current events show plainly, that we are advancing with rapid strides towards the millennium. It may be that an over-estimate of the difficulties of the work to be done, from long struggles with them, has unfitted me to appreciate as I ought, the progress that has actually been made. At any rate, I cannot clearly see the ground for the congratulations that some indulge in. I fear they are founded more upon what is hoped for, than upon what actually has been done. Success *has* attended missions, signal in some cases, and in all greater than we had a right to expect, considering the instruments that have been employed; and for it let us be grateful. Let us take courage from it. But all this is only a drop in the ocean, towards the conversion of the world. And it sometimes almost appears as if what is gained abroad is lost at home.

Some, looking at the world in this light, and leaving out of view the promises, come to the conclusion that the actual conversion of all men, is not to be expected. According to them, the gospel is to be published to all, and a few saved, and this is the highest aim of missions. Others expect equally little from missions, but hope for the conversion of the world by miracle. It is to be done, they imagine, by the personal presence of the Saviour, in a new dispensation. Such low expectations from missions, most assuredly will not keep them alive. It is nothing less than the hope of converting the world, that will call forth the efforts of the church. Abandon this hope, and

you may as well call home your missionaries, and disband your societies at once; for it will ultimately come to this.

The proper course is, to turn from our poor efforts, and their hitherto comparatively small effects, to the divine promises. They are explicit, full, and cover the whole ground. With faith to build a hope upon them, firm, efficient, strong, we shall find encouragement, though all around be dark and disheartening. For we can wish no firmer foundation for our hopes, than the truth of God. There is no mistake here. The object it promises is great enough to absorb all the energies of the church, and it shall certainly be accomplished.

He must have faith, also, in the *power* of God. I do not say in men, nor philosophy, nor means and measures. Such faith will fail on missionary ground. Here at home the ardent and the sanguine may sometimes be led to indulge it before they are aware. But the missionary work is a corrective of all such errors. Such faith is a plant that can rarely grow on heathen ground. It will find no nourishment. Who are the men in whom you would trust? Powerful in argument and eloquent in language they may be here, but there they speak with stammering tongues. What is the philosophy that is to be so convincing? The minds of the heathen are incapable of perceiving its nice distinctions, and probably their language also of expressing them. And what are the means and measures that are to effect so much? Apply them to the callousness of their consciences, and the obduracy of their hearts, and they are not felt. Every sermon you preach, every conversation you hold, makes you feel that it is not in men, nor in philosophy, nor in means and measures, to change the heart.

You are driven to God, as having alone the power that can effect it. Here rests our only hope for the conversion

of any individual, and much more for the conversion of all men. How are those glorious promises, upon which we hang our hopes for the conversion of the world, to be fulfilled? As things go on now, is there any prospect of it, from such feeble means, and such feeble men to use them? Our only source of encouragement is in the power of God. The influences of his Spirit alone can renovate the face of the moral world, and to these must we look. They must be felt so *extensively* as to reach the hearts of all, preparing them to embrace the truth almost as soon as it is heard; so that there shall be no waiting as now, for line upon line and precept upon precept, year after year, without, after all, in a majority of cases, any cordial embracing of the truth. And they must be felt so *powerfully*, as to bring believers up to that state of holiness, where they will not, as is too often the case now in times of prosperity, run off into the extravagances of spiritual pride, or fall into the lethargy of spiritual sloth, from which nothing but adversity, or perhaps persecution, and it may be not even that, can arouse them and bring them back. There must be something like a new dispensation, a dispensation of the Spirit, before the word of God shall have free course, and run and be glorified, in the conversion of the world.

This must be the missionary's sole reliance. All calculations founded upon the inherent efficacy of means, lead only to the conclusion, a conclusion as inevitable as are the results of arithmetical calculation, that the world will never be converted. Have you this trust in the power of God? Then you can plunge into the cares, the toils, the discouragements of the missionary work, safely defended against all the onsets of despondency. For you have a shield that shall quench all the fiery darts of the devil.

Lest any of you should be discouraged by the consciousness of falling below the standard I have set before you, allow me to add, in conclusion, that *the missionary character in a great measure forms itself in the work.* If there be the germs of the necessary qualifications, and the work be entered upon with an entire consecration, and pursued with a singleness of eye, they will be developed, and the character will in time grow up to the standard. It is a delightful proof of the excellence of the cause, of its entire coincidence with the spirit of the gospel, that it has this effect to mature the character. No employment to which a Christian can devote himself does this more effectually.

To review, in proof of this, the several qualifications that have been specified, and show its influence to form and perfect them, would not be expedient. I will merely take time to say, that it liberalizes, confirms and enlarges the views of doctrine and of duty.—It *liberalizes* them, by lowering undue estimates of points of minor consequence. To the peasant who never left his native valley, the greatest stream, the most powerful man in it, is the most important in the world. So to the Christian who was born, educated, and lives within the circle of one set of circumstances, the doctrines and the duties that stand most prominent there, are the most important. Some of these may be speculations or duties, brought into vogue by local events, and hardly intelligible or practicable elsewhere. All such the missionary has to leave behind him. And as he views them in the distance from his field of labor, they diminish to their proper rank of minor points, true indeed, it may be, but of limited application, and therefore of minor consequence.

In the same manner are his views of other doctrines and duties *confirmed.* What is of universal application

and utility, is of primary importance. And as he goes to other nations, barbarous it may be or civilized, but in either case equally different in character and customs from his own, and finds the same great doctrines and duties of the gospel, as dear to himself, and as intelligible and efficacious in their application to them, he puts them down as tried corner stones. And while he swings loose from points of local interest and minor value, he settles down upon these, sure that they are a foundation that shall never be moved.

Not less noticeable is the tendency of his work to *enlarge* his views. Examining old opinions and facts from new points of view, helps him to understand them better. Observation and study of other countries and other people, not as a hasty traveller, but for many years, with the great variety of experience through which his work leads him, stores his mind with new ideas and information, to which he would otherwise have remained a stranger. But above all, does the *object* for which he labors enlarge his views; yea it *swells his heart.* By its greatness and nature, it invites to enlarged conceptions, to generous emotions. It has nothing in it local, nothing selfish. It is wide as the world. What capacities of the mind or of the heart are there, that have not here room enough to expand? They reach no restricting barriers till they encompass the globe.

I conclude with the earnest prayer, that those of you who are contemplating this work, may, by entering upon it from proper motives, and pursuing it with more devotedness than I have done, secure to yourselves a far larger share of its blessed influences upon your own characters, as well as far more souls as seals of your ministry.

MISSIONARY PAPER.

THE

PROMISED ADVENT OF THE SPIRIT

FOR

THE WORLD'S CONVERSION.

BY RUFUS ANDERSON, D. D.

ONE OF THE SECRETARIES OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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Missionary House, Boston, July 1, 1841.

THE PROMISED ADVENT OF THE SPIRIT.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.—JOEL, 2: 28—32.

How evident it is that more is wanting than we now have to bring about the conversion of the world—both to multiply the means, and to give them success. Not that the churches of Christ are unable to publish the gospel everywhere. Not that there is a lack of opportunity. Not that the experiments already made have been without ample encouragement. Not, in short, that a sufficient motive is wanting to go into all the world and preach the gospel to every creature. But who does not know, that the churches are slow to engage in this work?—that the work itself is regarded in the light of a *charity*, which one is at liberty to perform, or not, as he pleases, instead of

being the *great thing*, for which the church exists, and for which the christian lives ?—and that it is hard to obtain the men to go as missionaries to heathen nations, and still harder the means of supporting the few that go ; while the results of missionary labor, though equal, nay, superior to those of pastoral labor at home, and greater than is generally supposed, are still such as would require ages upon ages to complete the earth's spiritual renovation ?

Does it follow, that the conversion of the world, by means of human instrumentality, is a hopeless or even doubtful work? By no means. On the contrary, the enterprise is full of hope, full of certainty. And it is so for a reason which is gloriously set forth in the Scriptures. The piety of the professed people of God is not always to remain in its present low condition. The church is to have a transforming visitation from on high ; and the world is to have a similar visitation. The Spirit is to be poured out upon all flesh. There is to be an advent of the Spirit, so to speak—a grand putting forth of his influence, a mighty effort of his power, that shall ensure both the publication and the triumph of the gospel over all the world.

The delightful theme, then, on which we are to dwell, is this :—*That a time is coming when divine power is to be exerted, in connection with the preached gospel, at home and abroad, to an extent far greater than it ever has been, so as to render the gospel everywhere triumphant beyond all former experience.*

My first object, of course, will be to ESTABLISH this great truth.

As a first step in the argument I assert the fact, *that such an exercise of divine power is* NECESSARY, *if the world is to be converted.*

Look at the greatness of the work to be done. The field is the world, with scarcely less than a thousand millions of inhabitants. Three-fourths of these are beyond the pale of Christendom—Mohammedans, or else Pagans. Estimating the population of China at three hundred and fifty millions, which is believed to be its true population, at least eight hundred millions are yet to be made acquainted with the gospel. Whether we regard this part of the great field numerically, or geographically, its magnitude is truly overwhelming. And all the missions, which we discover in our survey of it, seem only a few bright points on a boundless region of darkness. We may contemplate the magnitude of the work in a two-fold aspect; first, as so many hundred millions of minds, to be approached in all the extent of their wide dispersion, and then interested, enlightened, and won over to the kingdom of Jesus Christ, involving the overthrow of numerous ancient systems of philosophy and superstition, and an almost entire revolution in the social state of mankind. And, secondly, as an endeavor to enlist the whole christian community in in this work, and for a long course of years, and to an extent of self-consecration and devotedness very far beyond any thing yet seen in any portion of that community. How many thousands of the best and

ablest members of the church must engage personally as missionaries; and how many millions of money must be contributed annually, to furnish them and their native helpers with the means of living and usefulness.

Now who does not see, in this view, the necessity of such an agency of the Spirit? In vain shall we expect so universal a movement, so vast a spiritual revolution, without it, either in the church, or the world. Indeed it must be confessed, that the zeal and enterprise of the church are almost as much behind this result, as is the spiritual condition of pagan nations. There is even more difficulty, as I believe, in perceiving how we are to obtain the means for the great moral conflict, than how, if we had them, they could be successfully employed. I feel more inclined to despair, when looking on the worldliness and apathy of the church, than by all I can see of opposition and difficulty elsewhere. Woe to the world, if the church is not to be blessed with such an outpouring of the Spirit! And alas for mankind, if that Almighty Agent does not soon wing the rays of his truth everywhere, with far more of his Power Divine!

2. Proceeding another step in the argument I assert, *that such a result is not only necessary, but* HIGHLY PROBABLE, *irrespective of all direct prophecy or promise on the subject.*

Who can believe, that a world embraced within the range of the influence of Christ's atoning blood is always to remain covered with the ruins of the fall? Who, after learning that the Son of God made a sacrifice of his own life in order to destroy the works and

power of the devil, can believe that the god of this world is always to hold his usurped dominions? Who, that has reflected on the object and plan and history of redemption, does not expect that work to proceed onward till its influence embraces the whole earth? It is not prophecy and promise alone, that awakens expectations of this sort. Such expectations arise also from just views of the gospel as a system of mercy; they are the spontaneous breathings of every heart that is filled with the love of Christ. The true follower of Christ rejoices to anticipate the triumphs of his King, the universal extension of his reign, and the clearing off from the face of the whole earth of the ruins of the fall. And though this result be connected with ever so great an amount of human instrumentality, he spontaneously refers it to divine power as the only effective cause. And the more pains you take to make him acquainted with the greatness of the enterprise, the more does he feel the necessity of divine interposition for its accomplishment; and the more probable does it seem to him that his almighty and gracious King will grant such an interposition. Yes, it is an animating truth, that what the world needs there is the highest probability, under the government of God, that it will sooner or later have. And what does it need so much, let me ask, as such a gracious visitation of the Holy Spirit as is predicted and promised in the Scriptures?

3. This brings me to my third topic, in which, after all, lies the main strength of the argument, viz. *the direct Scriptural evidence of a great and general outpouring of the Spirit in the latter days.*

The following is, perhaps, the most remarkable passage bearing on this subject, in the word of God. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." The apostle Peter, in his sermon on the day of Pentecost, declares this passage to be a prediction of events, which were to happen under the Christian dispensation. Referring his hearers to the outpouring of the Spirit and the wonderful events they then saw, he says, "This is that which was spoken by the prophet Joel;" and then he quotes the whole passage above cited. He means, that the time on which they were then entering was the time referred to by the prophet, that the events they then saw were the kind of events foretold, and that this remarkable prophecy began then to receive its fulfilment. Then commenced the dispensation of the Spirit. It was, however, only the commencement of that dispensation. The grand progress, the glorious consummation, was reserved for other days. The pouring out of the Spirit on all flesh, with that universal, overwhelming influence described

by the inspired bard in figurative language drawn from prophetic raptures and oriental warfare, is a blessing the world is yet waiting for. It is to be an all-subduing agency of the Almighty Spirit. When coming in its power and fulness, it will be to the whole church, with the exception of miraculous gifts, what it was to the small company of disciples assembled in the upper room on that memorable day; and it will be to the whole world, what it was to the three thousand that wept and repented under the preaching of Peter. Then was seen, though on a small scale, what is yet to be seen on the broad scale of the universal church and the entire earth. Then was seen the beginning of the fulfilment of a prediction, that looks mainly at that last great shock in the mighty conflict, which is to be followed by voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever!

But there is another source of proof, still more convincing, in the *results* foretold as to follow from the reign of the Messiah and the publication of his gospel, every one of which presupposes an extraordinary putting forth of divine power. I can quote only a very few of the many predictions. "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. lii, 8.) "And they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war

any more." (Isa. ii, 4.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. The envy also of Ephraim shall depart, and the adversaries also of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi, 6—9, 13.) "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." (Ps. lxxii, 7.) "For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." (Isa. lxvi, 12.) "The kingdoms of this world [shall] become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." (Rev. xi, 15.) "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi, 26.)

Now these results are to happen on earth, under the reign of the Messiah; and who does not perceive that they are what has never yet been? Yet, making due allowance for figurative language, they are what would certainly follow from such an outpouring of the Spirit as is foretold by the prophet

Joel. But in vain shall we look for them, either in the church or in the world, without such a visitation. All that we now see, and all that we read of down from the apostolic times, whether in the church or out of it, are scarcely the dawn of the glorious day predicted in the passages just quoted. In the church Ephraim is then no more to vex Judah, nor is Judah to vex Ephraim; because the spirit of sect will then cease to exist, if not its very form and reality, under the almighty influence of the Spirit of truth and love. The world, too, is to become thoroughly pacific, and to be filled with the knowledge of the Lord. On the most moderate supposition, its inhabitants will then be blessed with a religious education, and with a general prevalence of piety. Now there are said to be as many as ninety-five thousand teachers of schools in the United States, and not less than fifteen thousand preachers of the gospel. To supply the world, therefore, with means of instruction no better than our own country possesses, would require (to say nothing of books) that in some way a million of preachers be furnished, every twenty years, for the pulpit, and more than six millions of teachers, every five years, for the school-room. And to bring the world under such a holy and blessed influence as the word of God predicts, even within the space of a century, the church must hear of not less than twenty millions of souls brought into the kingdom of Christ every year, or what on an average shall be equivalent to that. All this and far more would take place, if the Spirit were to be poured out upon all flesh; for the great

body of these teachers, both for the school-room and the pulpit, are not to be sent from christian lands, but raised up on the spot; they are to be of native growth. But without such an outpouring, the greatest possible array of means could be regarded with no feeling of hope. Nor must we for one moment forget the lamentable truth, that the very same outpouring of the Spirit is as necessary to procure the means, as it is to make them effectual.

With the same unwavering confidence, therefore, with which we do actually look forward to the universal triumph of the gospel on the earth, do we anticipate this universal outpouring of the Spirit. This certainly is yet to come. All that has been seen of his agency in the world hitherto, has been in the first instance to *plant* and then to *preserve* a church upon the earth, rather than to make that church universal. His presence has been as it were local and occasional, rather than general and constant. The church has looked to this grandly decisive outpouring as yet to come, rather than rejoiced in it as already happened. As, under the old dispensation, the church waited and waited long for the promised Messiah to make redemption for the world; so now, under the new dispensation, the church waits, and has waited long too, for the promised Spirit to come and appropriate to the world the blessings of that redemption. Yes, *we* now stand in the interesting attitude of waiting for the coming of the Spirit, just as the saints of old did for the coming of the Saviour. And let us wait with prayer, with hope, with joyful expectation. For he

will surely come. We are disposed to believe he will come suddenly—it may be not every where at once, but wherever there are the due preparations for his operating on the minds of men. It may be that he will come first into his church, his spiritual temple, and cast out thence the spirit of the world, and fill it (blessed day !) with the beauty and glory of his celestial influence.

4. We now proceed another step, and show *how this advent of the Spirit is even now indicated by certain remarkable preparatory measures.*

Some of these preparatory measures result from direct efforts of the church, and others and those the most important from great providential movements in human society.

The unprecedented effects made by the church to multiply the number of preachers of the gospel in christian lands, to plant new churches, and to extend the benefits of a christian education, are all so many preparations for the Divine Spirit to exert his power. The Spirit operates on the minds of men *by means* of the truth, and therefore whatever is done to increase the amount of religious knowledge, prepares the way for his coming and agency. This is the object of the christian ministry ; and, I need not say, this is the object of christian missions to the heathen. Missionaries go as the forerunners of the Spirit, as pioneers, as heralds. Their whole prescribed duty is to make proclamation of the truth. They are answerable only for making this proclamation faithfully. He who sends them forth says to each of them, as he does in-

deed to every preacher of the gospel, "Son of man, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made all possible efforts to bring the gospel in contact with the minds of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, the willing obedience, are all the appropriate work of the Holy Spirit. Paul plants, Apollos waters, but God gives the increase.

Now there has been a commencement of preparations of this sort in very many of the benighted nations and tribes of men. In hundreds of dark places the truth begins to shine; in most very feebly, nevertheless it shines, and there is a gradual and constant increase of the light of life. Some millions of immortal minds are no longer in the total darkness they once were; and all that is necessary to make full preparation for the Spirit among the heathen, is to have these lights multiplied and increased in brightness, so as to throw the rays of truth over all nations.

The other preparations, resulting from providential movements in society, are on a far more extended scale. God, by means of a thousand causes, is fast throwing the world open to his people, and is even bringing large portions of it either under the government or the controlling influence of christian nations. He is furnishing his people with means for making the gospel bear on the minds of men, far more powerful than he saw fit to bestow on his people in former

ages ; and he is taking away the impediments to traveling, and making access easy to almost all parts of the world. In a word, who can look over the earth, and not believe that providential preparations are in progress on a vast scale for the coming of the Spirit? While the preparatory agency of good men is beheld only here and there, providential preparations are going on, at this moment, throughout the habitable earth. And doubtless there are, too, preparatory influences of the Spirit himself on the minds of men, even where the gospel is not known, and where there is no truth except a few rays of the light of nature. But on this I shall not now dwell.

To do justice to this part of the subject, I must call attention to one other cheering indication, namely,

5. *In some recent events in heathen lands, which seem like forerunners to this advent of the Spirit.*

Perhaps the most remarkable of these events is the recent outpouring of the Spirit at the Sandwich Islands. Such an outpouring as that was in connection with all the other protestant missions now in the heathen world, would bring millions of souls into the visible church in a single year. And it is well known that many of the islands in the South Pacific ocean, where English missionaries are laboring, have been blessed with similar gracious visitations. In Tinnevelly, a district in southern India, there was an awakening, a few years since, which, had it extended with like power over all India, would have subverted the great brahminic system of idolatry, and made Christianity the nominal religion at least of a hundred millions.

Even the recent awakening at Krishnagur, in Bengal, with only a very small amount of the light of truth, needed only to become general to overturn the superstitions of that populous province. There have also been outpourings of the Spirit in South Africa, which, if they had been more diffused, would have christianized the entire Hottentot and Caffre races. The same remark may be made respecting the Karens of Burmah, the Greenlanders, and the North American Indians. Among some small portions of the Oriental churches also, there are, at present, operations of the Spirit, which, were they extended to all portions of those churches, would raise them from their spiritual death.

Now these several agencies of the Spirit, viewed in connection with the preparatory measures already mentioned, seem like forerunners of that universal outpouring, which is to change the moral aspect of the world. They encourage the hope of such a blessing, and they may perhaps be regarded as the first fruits of it.

And it is interesting to observe how, in these events, there are diversities of operations, but the same God working all in all; how the agency of the Spirit presents itself to our view in different aspects, but all tending to the same result. The several operations that have been referred to as forerunning events, have each their distinctive traits; from the "great and strong wind," rending the mountains and breaking in pieces the rocks, as at the Sandwich Islands, to the "still small voice," as among the Oriental churches.

I have gone through with the argument, which seems to me fully to establish the fact, that there is yet to be a great and universal outpouring of the Spirit upon the church and the world. And can there be any reasonable doubt on the subject? May we not yield our faith to the delightful anticipation? Believing that we may, let us now take a brief survey of *the* EFFECTS *of this outpouring of the Spirit.*

And, first, in the CHURCH. The real people of God will be induced to enlist fully in the work of preparing the way of the Lord in every part of the habitable earth. There will be no longer any reserve, any holding back. A mighty result! but it is one which the Holy Spirit can perform with infinite ease. He has only to exert an influence upon the spiritual discernment of the soul, and upon its powers of feeling, and the work is done. Then the spiritual world opens and spreads out in glorious prospect, as Canaan did to Moses on the top of Pisgah. The whole heart, the whole man yields, voluntarily, joyfully. Where now is the fascinating, bewildering power of riches, or of the honors and pleasures of the world? Gone! Fled before the presence of Him, whose prerogative it is to proclaim liberty to spiritual captives. Ambition, pride, vanity, and the love of the world disappearing, let go their avaricious hold upon millions of wealth. God's people are made willing in the day of his power, and there is a liberal hand and a full treasury. Men come up to their duty, and feel it to be a privilege. What the amount will be of

individual prayer and labor, and what the proportion will be of individual contribution to help onward the cause of Christ in that day, I pretend not to determine. But who believes, that the men and the women now constituting the visible church are doing all they would rejoice to do, if the Spirit were to make them this visitation? Ye who dwell in your ceiled houses, who recline on your couches of ease, whose tables are loaded with the bounties of Providence, and who have all that heart can desire, may *you* feel this melting, all-subduing influence. And may all be anointed with this holy anointing, baptized with this heavenly baptism, created anew in Christ Jesus by this spiritual regeneration. Even so I believe it will yet be throughout the church. The low state of benevolence, now scarcely anywhere above the lowest standard of christian self-denial, is not always to continue thus. The true members of Christ's church are to become the subjects of a wonder-working divine energy. They are to feel the powerful influence of the grace of our Lord Jesus Christ, who for our sakes became poor, that we through his poverty might be rich. The abundance of their joy, in their unreserved consecration of themselves to their Lord and Master, will abound in the riches of their liberality; yea, and abound too in prayer, flowing out of a full spirit that will not cease its importunities for this very blessing from on high.

What an admirable object will the christian then be, and what an admirable object the christian church! Zion will arise and shine, her light being come, and

the glory of the Lord being risen upon her. The church will exist for the good of the world. No talents will be deemed too great for the missionary work, no learning too profound, no eloquence too fervid, no standing too elevated. What armies will be sent by the church into the empire of darkness, and what means will it put in requisition for the holy warfare!

I must here guard, however, against a serious misapprehension. Nothing in the leading sentiment of this discourse can excuse the church for delaying to enter fully upon the prosecution of this work. I have indeed stated my belief, that, in point of fact, the church will not enter upon this work as it ought to do, until the Holy Spirit is poured out upon it in more copious measure. But this belief is founded only on the fact, that the love and zeal of the church are at present wholly inadequate. Let no one urge this as forming any excuse for the church to delay the work It can be no reason why the work should not be prosecuted to its full extent. How can the church be excusable in waiting for the grand advent of the Spirit, when the very thing it is required to do is to go before the Spirit, and prepare the way for his advent? — and when too it now has all the learning, all the wealth, all the power of speech, all the facilities for traveling, that it would have, if the Spirit were thus poured out?—and when it has the most abundant favoring indications of Providence, and all it ever will have that is imperative in the command of its Savior, and all it ever can have that is affecting, that is

overpowering, in motive? How can this be a valid excuse, when all that the church needs, more than it now has, to cause it speedily to publish the gospel through the world, is more willingness, more disposition, more inclination to do what is confessedly its duty? In view of this lamentable indisposition and backwardness, we do indeed rejoice in the promised great outpouring of the Holy Spirit upon the christian church; — but then, ye people of God, ye surely can have no right to *wait* till ye are thus visited. If really converted men and women, how can ye have the face to demand more grace, before performing the very work for which ye were called into the kingdom!

I must also make one other remark, before proceeding to illustrate the effects of this visitation upon the world at large. In speaking of this great outpouring of the Spirit, I would by no means deny that it will be attended, for a time, by such divisions and heresies in the church, and by such fearful convulsions in and among the nations,—owing to the vastly excited and as yet unsubdued state of men's minds,—as almost to realize the prophet's figurative description of wonders in the heavens and in the earth, blood and fire and pillars of smoke, the sun turned into darkness, and the moon into blood. Such a thing is not improbable. It may even be an indirect consequence of the first onset of the mighty Agent for the overthrow of iniquity. And what observing, thoughtful mind does not now perceive indications of a future war of opinion, in which religion shall be a predominant element, a war of religions as it were, more extended and more terrible

than anything of the kind yet seen, and which may at length fearfully threaten even the very existence of the true church? And it may be, and the Scriptures give countenance to the idea, that just in this emergency God, the Holy Spirit, will come forth in the transcendent power and majesty of his grace, as he came forth, at the formation of the earth, with his creative power upon the dark, tumultuous waters of the great deep.

And then, will the WORLD feel a renovating spiritual influence throughout the vast extent of its population. Far more than we have seen on any of the more favored spots that have been mentioned, will then be witnessed wherever the gospel is proclaimed. The progress of the heralds of the cross will be one of light, and everywhere the rays of truth will be winged with power. At the sound of the gospel trumpet, every Jericho shall come down; and at the call of the minister of Christ, the sun shall stay his progress in the heavens. And then, as we believe, will Satan be bound that he deceive the nations no more, and satanic power and influence be withdrawn from the earth. What a change will there be in the policy of the nations, when he, who, with iron grasp, has swayed his wicked sceptre over them for ages, is hurled from his impious and bloody throne! What a change in the civil and social relations and condition of mankind! What rapid, what wonderful changes will there be daily, all over the world! Men will yield themselves to the divine influence in masses. Nations will be born in

a day. Idols and idol worship and superstition in its thousand forms, will come to an end. How glorious the prospect! See the multitude assembled before yonder idol on the plain of Juggernaut, and in the midst, that christian preacher. The tumult of the people around him is like the sound of many waters. But soon it is hushed. Every ear attends, every heart is touched, every eye melts, and thousands bow to the reign of Jesus. Lo, the day of mercy for the world has come. The Almighty Spirit is going forth conquering and to conquer. Brumha, and Vishnu, and Boodh, and the False Prophet, and the Man of Sin, and every other spiritual abomination in high places, flies before him, like the shades of night before the rising sun, and the messengers of the gospel have free course throughout the earth;—till at length every island and every continent is subdued. Then the rapt visions and prophetic paintings of the latter day are realized, and Jesus reigns over a redeemed, sanctified, and happy world.

In conclusion I would ask, what hinders this work from advancing among heathen nations far more rapidly than it does at present? What is the insuperable obstacle? Alas! what can it be except the worldliness and apathy of the christian church? The real difficulty exists no where else. To the church is given the work of preparing the way for the Spirit to bless the heathen world with his influences, and the church has not done it. The gospel has not been everywhere preached, and comparatively few minds among the

heathen have yet been trained by culture to take the oversight of converts, should they be greatly multiplied in every land. Should the harvest wave over the field of the world, it would perish, yes, it would perish, for want of reapers. Why has the church so long neglected this work? Why does she neglect it now? The cry of spiritual death, that is heard over the earth, bears witness to an amazing disregard of obligation on the part of members of the church, and to a corresponding accumulation of guilt.

And who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom? Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Savior in every nation and tribe of mankind? The indifference of christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ and commanded to publish abroad the tidings of His love, could think and care so little whether these tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? And how look forward with hope to the time, when we shall stand before Him in yonder Heaven, and see Him face to face? Verily the church has neglected this work too long, and so have we its members. Let us arise every one, in the strength of the Lord God. He calls us from on high, and commands that so far as in us lies we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of un-

belief. In the fear and love of God let us do our duty in this matter, that our own souls, in holy fellowship with the Spirit, may rejoice with heart-satisfying and with everlasting joy.

Sovereign of worlds! display thy power,
Be this thy Zion's favored hour;
Oh bid the morning-star arise,
Oh point the heathen to the skies.

Set up thy throne where Satan reigns,
In western wilds, and heathen plains;
Far let the gospel's sound be known,
Make thou the universe thine own.

Speak! and the world shall hear thy voice;
Speak! and the desert shall rejoice;
Scatter the gloom of heathen night,
Bid every nation hail the light.

MISSIONARY PAPER, NO. 1.

OUTLINE OF THE PLAN ON WHICH THE MISSIONS OF THE BOARD ARE TO BE PROSECUTED.

THE following statements are made for the purpose, first, of showing that, in extending the operations of the Board among unevangelized nations, reference is had to system, and to great ultimate results; and secondly, of ascertaining whether the Christian community will sustain the Board in endeavoring, with the divine aid, to fill up the outline here presented, and to carry their plans into execution as fully and as speedily as possible.

Has not the time arrived when the followers of Christ should be brought to look more distinctly at the work of introducing and establishing the Christian religion throughout the earth, as a work the whole of which is feasible, a work *to be accomplished*, by human instrumentality, and that without great delay? And having estimated the magnitude and difficulty of the undertaking, ought not each portion of the church, or the several societies which act in their behalf, instead of regarding the work as an undivided whole, equally incumbent on all, but for which none is peculiarly responsible—a work which may require they know not how large expenditures, or how many men, and to be accomplished they know not when;—rather to obtain as well-defined views as possible of the several divisions of the great field which they are respectively called to cultivate, while each should make its calculations as to the number of men and the amount of funds and labor which it must furnish, and the length of time within which it might probably bring

its allotted task to a close? Each would then have its own work clearly in view; would compare its means with the extent of the enterprise; would measure the progress made towards the desired result, and would press onward with singleness of purpose, with well-directed exertions, and with animation and hope, till the earth should be FILLED with the knowledge of the Lord.

Before presenting the outline of what it may be proper for the Board to aim to accomplish, two preliminary remarks are important.

1. It is presumed that the evangelical churches of Christendom have entered upon the work of missions to the heathen with the intention of publishing the gospel to the whole unevangelized world.

2. That the American Board, however, as a missionary institution, does not undertake alone to publish the gospel to *all* these nations. Other societies in this land, and Christians of other nations, have entered upon this work, and others still will engage in it. Our English brethren are doing more than ourselves, and will not be behind us in this race of usefulness. The French and German churches, too, are beginning to develop the spirit of missionary enterprise; but for some time to come, owing to the state of their civil and religious institutions and the limited prevalence of evangelical piety among them, these churches can be expected to do little more than furnish auxiliary forces to the grand spiritual armies of England and America. In Russia, also, there seem to be the elements of religious enterprise struggling to be freed from the chains of civil and ecclesiastical despotism.

Acting on the principle of not interfering with other evangelical missionary societies, and with the evangelical churches of other portions of Christendom,—since there is room enough and more than enough for all,—the American Board will direct its efforts to specific portions of the great field.

THE PLAN DESCRIBED GEOGRAPHICALLY.

In pointing out these portions as definitely as possible, reference will be first had to missions and countries beyond sea.

On the *African continent* the attention of the Board is directed more especially to the central regions, and at the same time to certain points on the western and southern coasts. The stations already formed upon the two coasts are starting-points for the interior. A range of mountains extends from west to east through the heart of Africa. In western Africa these are called the Kong mountains, and farther east they have long been known as the Mountains of the Moon. Eastward of the Niger they are observed to rise, though in the torrid zone, to the elevation of perpetual snow. These must furnish temperate and salubrious retreats from the burning valleys and plains. Recent discoveries lead us to suppose that a spur from this great central chain comes down to the neighborhood of our mission at Cape Palmas. If so, with the blessing of Heaven, we may soon establish ourselves upon it. Taking another position at Cape Coast Castle, 450 miles eastward of Cape Palmas, and advancing thence into the Ashantee country, we may soon occupy the mountain range at a more advanced position eastward. Now, too, that the passion for geographical research has opened the Niger to the observation of the world, we only wait for commerce to render the ascent practicable for the gospel. Already steamboats from Liverpool—manned, however, almost wholly by native Africans—are ascending and descending that river. As soon as commerce succeeds in making a speedy, annual passage up the Niger to Rabba, the Board propose to occupy that salubrious upland region, 1,200 miles in a straight line from our present station at Cape Palmas. This will bring us within reach of populous nations, that will give us much scope for our labors, and make large demands upon our patrons for their sons and daughters, their contributions and their prayers. But why remain on the western banks of the Niger? The extensive highlands on the east will invite us to advance into regions nearer the centre of the continent, and never yet known to the civilized world.

The Board propose, also, to approach the centre of Africa from the south. For this purpose they have commenced a mission at Port Natal, 900 miles eastward of Cape Town. What facilities or obstacles will present themselves in our progress towards the centre of the continent from this position, we do not know, the region

not having been explored. But there is a restless feeling among men of science, and merchants, and statesmen, and there is a noble feeling waking up in the church of Christ, which will grow stronger and stronger until it is known whether that space of 2,000 miles, now a void in the conceptions of mankind, be well watered, fertile, and populous; or whether it be a great southern Sahara. If populous, the Board propose, the Lord granting permission, to advance northward till our line of missions from the west and south shall meet, and keep a jubilee on the mountains of the centre. The proposed line of operations from Cape Palmas to Port Natal is about 4,500 miles.

In *Asia*, the Board have another great line of missions marked out for the enterprise of the churches. The line begins at Constantinople, or rather in Macedonia; runs through the northern districts of Asia Minor, through Persia and Afghanistan, down through western and southern India to Ceylon. On this line we have stations already at Constantinople, two in Asia Minor, one or two in Persia, five in western India, three in southern India, and a number in Ceylon; and a missionary has been appointed to Rajpootana, higher up the line in western India.

Another line commences in Greece, passes through the southern districts of Asia Minor, through Syria and Palestine to Mesopotamia. On this line three stations have been formed among the Greeks, one in Asia Minor, and three in Syria and Palestine.

Another series of missions has been projected and commenced in eastern Asia and the neighboring Archipelago. The central point is Singapore, at which a station has been formed. The plans of the Committee, however, concerning the vast field of which this is at present the geographical, commercial, and religious centre, are not matured, and cannot be, without more facts. It is proposed to extend missions up the populous valley of Siam, towards China in that direction; to the great neighboring islands of Sumatra, Java, and Borneo; and to the coasts of China and Japan, as soon as Divine Providence allows missions to occupy them. Already we have a station in Siam, another at Canton, and one or two in the islands.

How soon it will be practicable to extend our missions

westward from the Sandwich Islands among other islands of the North Pacific, it is not now possible to determine.

Such is a concise geographical view of the plans of the Committee, as far as they have been formed, for the missions of the Board, in benighted countries beyond the limits of our own territory.

The *Indian tribes* may be arranged geographically in two classes; those within the limits of the States and territories of the Union, and those beyond the western frontiers. The former, to which a few years since missions were principally confined, are now removing from their present location; and, considering their prospects, may in the formation of future plans, be left out of the account. Their number at the present time may be estimated at 75,000.

The tribes beyond the limits of our States and territories may also be divided into two classes; the one embracing the tribes which have emigrated from the east, and the other those who now occupy their original country. The former are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while the latter obtain subsistence mainly by hunting, are migratory in their habits, and savage in their character. The emigrant tribes, when they shall be joined by their brethren now east of the Mississippi river, will probably embrace about 108,000 souls, while the native tribes between our western frontiers and the Rocky mountains, including about 10,000 Ojibwas on the north, are estimated to embrace 122,000. Of the number of those who occupy the territory including the mountains and regions beyond, to the Pacific ocean, no correct estimate can be formed.

The western Indians have been approached at the southern and northern extremities of their territory. In the south, beginning with the emigrant Cherokees, Choctaws, and Creeks, the line of our missions extends to the Pawnee country, and thence, by means of the exploring tour performed within the last eighteen months, and the new station recently taken among the Flat Head and Nez Perces tribes, to the Oregon river.

On the north, our line begins with Mackinaw and the Stockbridge Indians, and proceeds on from the southwestern shores of lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence

into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri. Here we meet with numerous extensive tribes, through which the line should be extended till it intersect the first mentioned line beyond the Rocky mountains.

The *facilities of access* to these portions of the world are rapidly multiplying. No science has made more rapid progress during the last twenty-five years, than that of geography; no art has improved more than the art of traveling; no enterprise has exerted itself with such amazing power and effect as that of commerce. Steamboats have made rivers as navigable as the ocean; and have extended the facilities of rapid water communication into the centre of vast continents. Already are they on the Niger, ascending to the heart of Africa; and on the Ganges, the Indus, and the Euphrates, ascending to the heart of Asia. They ply between Calcutta and Bombay and the Red Sea; are found in all parts of the Mediterranean, and in the Black Sea; and have actually made their appearance among the islands of the Indian Archipelago. In all this we notice the wonder-working providence of God, preparing the way for his churches to publish the gospel every where.

AGENCY TO BE EMPLOYED.

The parts of the earth where it is proposed to establish missions, with a view to occupying, in connection with those already commenced, that portion of the unevangelized world which may properly be allotted to the American churches which sustain the Board, having been noticed, the AGENCY TO BE USED will now be briefly described.

Human nature is found to be the same in every climate and nation. The causes which can degrade man in one land below his natural level, will exert the same depressing influence in every land where they are allowed to operate uncontrolled. On the other hand, the causes which, through the blessing of God, elevate him to a holy and happy life in one land, will have equal efficacy and are equally necessary in every other. Man can no more be enlightened without education, or holy without the gospel, in Africa or Asia, than in America. He must rise there

and every where else by the same means by which *we* are raised and by which *we* are sustained on the scale of social life. Hence the true and simple theory of missions. They are an endeavor to extend to heathen nations the means of improvement, and especially of moral improvement, which we enjoy. They are built on unquestioned principles of our nature, and upon our every-day experience of cause and effect, as well as upon the plainest commands of the word of God. The institutions and influence which we observe to be so effectual, under God, at home, and in which we are taught to repose so much confidence, we endeavor to send abroad by means of foreign missions, and to make them the common property of mankind; not doubting at all their transforming influence, as instruments in his hands by whose command we act. These are the PREACHING OF THE GOSPEL, EDUCATION, and THE PRESS.

The *preaching of the gospel* is of course the leading instrumentality in missions. This was almost the only means which the apostles could command, for in their day there was no press, and neither books nor education for the multitude. The preaching of the gospel is still, and ever will be, the grand means for the conversion of men. The leading object of the Board, therefore, is to supply the millions embraced within the contemplated range of their operations with the preached gospel. Excepting the Sandwich Islands, however,—where the peculiar providence of God has made it necessary for us to occupy the whole ground at once, and such other tribes as may become similarly situated,—the Committee are not expecting adequately to supply the people with stated preaching from our own land. Nor do they expect to furnish any foreign nation with preachers for many continuous generations. Heathen nations must be rendered independent of Christendom for their religious teachers as soon as possible. In no other way can this be done, than by endeavoring to raise up men in every place, men born and educated in the several countries, who may be ordained as pastors of the churches. The plans of the Board are formed with a view to this result. Institutions, combining in their nature both the college and the theological seminary, enter into the plans of all our missions beyond sea. We have them now at the Sandwich Islands, in Ceylon, at Constantinople. We have them resolved upon and pro-

jected in the Grecian Archipelago, in Syria, among the Nestorians of Persia, among the Mahrattas of India, and at Singapore. They will be needed in Asia Minor, Mesopotamia, Rajpootana, Siam, China, and the islands of the Indian Archipelago.

Around these seminaries, to a greater or less extent, are schools of different orders for the elementary Christian education of youth—partly to furnish promising youths for the seminaries, and partly to furnish model schools, to raise up native teachers for schools, and to cultivate a habit of reading and a taste for education among the people. To superintend this department, it will probably be important to send a small number of well-qualified lay teachers to each of the missions. In process of time native teachers will be qualified to take the whole charge of elementary schools, and even to take the professorships in the seminaries. But, as the Committee have adopted the standing rule that none of the seminaries shall have permanent funds, it will be long before pecuniary aid can be withheld from them.

The creative power in education has been the *press*. This is the modern gift of tongues; and in many respects it is better than that which the apostles had. It is proposed to make great use of the press. Printing establishments have already been formed at the Sandwich Islands, in China, Siam, at Singapore, in Ceylon, western India, Syria, Asia Minor. They are about to be sent to western Africa, south Africa, and the Nestorians of Persia. Ere long it is hoped that this stupendous engine will be planted in several other favorable positions. However, it will probably be expedient to employ presses owned by the Board *only so far and so long as they shall be indispensable to the printing which must be done.* Natives are trained to the art of printing wherever we have presses. The more promising of these will be encouraged to set up presses of their own, and will receive the patronage of the Board as fast as they can be entrusted with its printing. Our books will be received with less jealousy when coming from native presses, and the native presses will thus be enabled to live, be placed under salutary restraint and stimulus, and will gradually be conducted onward to independence. Gradually, too, our school-books, versions of the Scriptures, and other books, will be replaced by

those which are the result of native labor; and thus native authorship will be encouraged, and the natives incited to literary labors by their own presses. Nor is there any thing visionary or remote in these results. Give the natives of the Sandwich Islands a press, and were you then to annihilate the mission, they would continue to write and print in their language as long as they remained a people.

Thus much it seemed necessary to say concerning the mode in which the Board operates through its missions. The object at which they aim is, with the divine blessing, to render the natives independent of foreign aid as soon as possible. They would add, however, that they have no confidence in this or any other system of means, except as instrumentalities in the hands of the Almighty Spirit, which he is wont to bless. All will be in vain without his blessing. Yet that blessing is promised, absolutely pledged, in the work of propagating the gospel—it may be calculated upon; and it is unbelief to fear lest, notwithstanding the explicit promises of God, the churches will labor in vain and spend their strength for nought in such a work as this.

It is difficult to say *what number of laborers* will be needed to carry out the plans which have been described. Probably *twelve hundred ordained missionaries*, including those already in the service of the Board, would suffice for the countries beyond sea; and these should have the assistance of about *three hundred* laymen, as physicians, printers, teachers, etc.

No portion of the heathen will require so many laborers or so great expenditures, in proportion to the number of souls to be benefited, as the migratory tribes of the North American Indians. No class of the heathen require more to be done for them, while none are with greater difficulty brought under a permanent Christian influence. Nearly the whole of this race must undoubtedly receive the gospel from the hands of the Christian community in the United States, if they are ever to partake of its blessings. That portion of them which might properly be allotted to the Board, would probably require *sixty* ordained missionaries, including those now laboring among them, and twice that number of lay catechists, teachers, etc., who should be intelligent men, qualified to give religious instruction among

the small bands with which they should have their residence.

Twelve hundred and sixty ordained missionaries, with four hundred and twenty lay assistants, besides female helpers, may be taken as the number of laborers which would be requisite to carry this plan into effect.

The question will arise, whether it is practicable for a single missionary society to superintend and direct a system thus extended? It will be altogether practicable. More laborers would indeed be required in the corresponding and financial departments. The division of labor might be carried to much greater perfection than it is at present, and the multifarious business, which is now not without system, might be reduced to a still more perfectly systematical arrangement. More time also would be required of the Prudential Committee. But it is important to add, that the labors and responsibilities in the executive department are not necessarily and materially increased by an increase of the number of missionaries in any one mission. In general the missions of the Board are expected to organize themselves for united deliberation and business as soon as three brethren belong to them, and to become jointly responsible to the Prudential Committee for all their measures as a body and as individuals. The more numerous a mission becomes, therefore, provided proper care has been taken in selecting the members, the more responsibility will be thrown upon it, and the more will the executive officers at home be relieved from care. Three hundred missionaries distributed among our existing missions, after they had actually entered their respective fields, would alleviate rather than increase the cares of those who have the direction of the missions.

The Board will not deem *twelve hundred and sixty* preachers of the gospel a large number to be sent into the extended fields we have been contemplating. Already, through the smiles of Heaven, more than one-twelfth part of the number are on the ground. But when all are there, supposing we assign to each man the responsibility of seeing the gospel published to 50,000 souls, our supply reaches only 63,000,000 of the hundreds of millions which are to be evangelized. But let the central situation of our contemplated posts be considered. In Africa they extend along its high places—its central regions—the sources of

its great rivers—the seats of its more civilized and powerful native races and kingdoms. In Asia, they are the very foci of the nations. They are the radiant points of light and influence. And should our thirty or forty contemplated seminaries enjoy the gracious visitations of the Holy Spirit, they will be like cities set on a hill; the light of them to be seen, and the influence flowing out of them to be felt, over a wide extent of territory.

This plan of operation contemplates an annual and great increase of the number of missionaries and assistants in every department. To furnish twelve hundred and sixty ordained missionaries, which will afford only the scanty supply of one preacher to each 50,000 souls in the population embraced in this plan,—and to accomplish this within any moderate number of years, must obviously require an immediate and great advance on our present augmentation of numbers, by adding eight or ten a year. At this rate of increase it would require more than a hundred years to bring the requisite number into the field; during which time more than three generations of the heathen would go to the judgment, followed by more than five generations of missionaries; thus leaving the great mass of the heathen now on the earth, and two or three generations who may succeed them, unaffected by the renewing and saving power of the gospel.

CONCLUSION.

Such was the plan presented by the Prudential Committee, to the Board, at their meeting in Hartford, in September, 1836, and by the Board deliberately and solemnly approved and adopted. And now it is for the patrons of the Board, and the friends of the cause throughout our land to say, whether it shall be carried into effect. For that purpose, large pecuniary resources, and these steadily increasing from year to year, will be not less indispensable than additional laborers in every department. The Prudential Committee and the Board are but the agents of the churches in this work. They cannot go forward any faster than the necessary means are furnished by the Christian community. Will the readers of this paper do what they can, by prayer, and effort, and self-denial, to publish the gospel, with the least possible delay, in the

whole field thus marked out? Will the whole Christian community take such ground on this subject as shall encourage every young man, whose heart the Lord has inclined to go to the heathen, to offer himself for this work; as shall encourage the missionaries to extend their labors, and to avail themselves of all the facilities within their reach for enlightening and saving the nations; while the Committee also shall feel encouraged to take a wide survey of the heathen world, and to enlarge their plans, and press the work on to its completion, with an enterprise and vigor corresponding to the emergency of the case.

Or must the progress of the work be stayed before the Board has one hundred and fifty ordained missionaries in the field; and the young men preparing for the ministry be told that more of them are devoted to missions than can be supported among the heathen; and the disheartening intelligence be conveyed to the missionaries now laboring abroad, that their ranks can be filled little faster than they are thinned by sickness and death; and successive generations of our benighted brethren in heathen lands, to whom we might send the glad tidings, be suffered to go down to the grave, ignorant of the only name under heaven, given among men, whereby a sinner must be saved?

HINTS TO COLLECTORS

A FEW Hints are embodied in this Paper, for the benefit of those persons who are appointed by the several Associations to collect funds in aid of the Missions under the care of the American Board of Commissioners for Foreign Missions.

TO THE COLLECTORS OF THE SEVERAL ASSOCIATIONS.

It is recommended that, just before commencing solicitations, you meet together, read these hints in company, concert plans for simultaneous and efficient operation, and seek the direction and blessing of God. It may be hoped that your pastor will be present to counsel and animate you; and that, when you are ready to go forth, he will himself preach, or request some other minister to preach, a Missionary Sermon; at the close of which public notice might be given, that you are about to wait on the people at their several places of residence. Thus will you be strengthened and encouraged; and the way will be opened for a pleasant and successful effort.

Your attention is now respectfully called to the duties you owe to yourselves as the agents of your respective Associations,—the duties you owe to others—and the inducements you have to the discharge of your important work.

1. DUTIES TO YOURSELVES.

Feel interested in your object—This object is a great one, and worthy of all the interest you can feel and manifest. It is to make the way of salvation known to millions, who are perishing for lack of such knowledge.

This is the grand design of missionary efforts. Whatever is attempted, is with a view to this result. Preachers, Bibles, and tracts are sent to bring the heathen into the Way of Salvation; and with reference to this same end, printing presses are established, schools instituted, colleges founded, and secular labors undertaken, by the missionaries. Meditate on this great object—pray over it—converse about it—read respecting it; till it seems, as it is, immeasurably great and glorious, worth all the labors and self-denials you can bestow, and a thousand times more.

Understand what you are to do—You are the *agents* of the Association to which you belong. Your business is to solicit, contributions, as one of the necessary and appropriate means of hastening the spread of the gospel among the heathen. The field of your labor is prescribed and its limits are defined. You know of whom you are to solicit. Let your requests be for the present year, and for that only. You will take no subscriptions, no pledges, for the next and succeeding years. Those years will take care of themselves. Your subscriptions, pledges, donations, are only for the existing year; though it is hoped and believed that donors will cheerfully receive a similar application in the next. Obtain for the missionary cause as much as you can, by the use of a proper influence. If the subscription be paid immediately, you will be saved the trouble of calling again. Aim to finish your collections in season, so that you may pay the money to the Treasurer of the Association, and it may pass to the general treasury without unnecessary delay. In ordinary cases, the Collectors will do their work more thoroughly and successfully, if they resolve to complete it in a week or ten days, than if they allow themselves two or three months. Beside the sooner the collections are made, the sooner the money will be applied to the great object for which it is given. Where the gentlemen are embodied in one Association, and the ladies in another, (as will generally be the case,) the two sexes will act independently. Ladies will not in common cases, solicit from gentlemen, nor gentlemen from ladies. The Collectors pay over their collections to the Treasurer of their Association; that officer pays to the Treasurer of the Auxiliary Society; and from thence, the amount, accumulated from different Associations, goes to the Parent Institution—the AMERICAN

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Should any person give $10, or upwards, during one year to the Association, such a person is entitled to the Missionary Herald for one year, that is to one volume; and, if the person so contributing desires it, the Collector to whom the money is paid should be careful to inform the Treasurer, in order that the Herald may be sent accordingly. If either of you collect $15 in one year, that sum, when paid to your Treasurer, entitles you, also, to a volume of the Herald, and the Treasurer should see that it is sent to you. But these copies of the Herald cannot be sent to donors and collectors, unless the names are communicated in some way to the Treasurer of the Board.

Whenever you think a subscriber may be obtained for the Missionary Herald, you can propose the taking of that work; and if you succeed, your amount of usefulness will be increased.*

This is a brief view of your duties as Collectors. They are simple and plain. The nature of your work is obvious.

Be able to answer objections.—You will be likely to hear them made; and if they are new to you, and you have not thought of an answer to them, they may disconcert you, and perhaps discourage you. Think, then, of this,—that those who have had most to do with missions, and feel the most zeal in them, and venture most for them, have generally been most in the way of hearing objections, and have known most about them. Why are not they alarmed and discouraged? Because they know, that the objections can all be answered, and that the most important of them have been answered a thousand times. In general, to overthrow the objections brought against missions, requires only some knowledge of the history of missions and of the moral condition of the world. If it is said that the heathen stand in no need of the gospel, such knowledge will show that they are in perishing need of it. If it is asserted that missions have done no good, such knowledge will show that there is not a nation in Christendom, which owes not its Christianity to missions; and

* A Paper containing considerations designed to promote the circulation of the Missionary Herald, may be obtained gratuitously at the Missionary Rooms in Boston, or of Mr. Jesse Talbot, Agent of the Board, Chapel of the Brick Church, New York.

that the missions of the present age, considering the number of missionaries, have been very successful, and are now in a high degree promising. If it is declared, that foreign missions tend to divert the public attention from domestic missions, such knowledge will show, that the fact has been quite the reverse. And so of the rest. Most of them are grounded upon ignorance or misapprehension of facts. But the grand answer, that sweeps away every objection to sending the gospel to the heathen, is found in the command of the Lord Jesus Christ to make known the gospel "IN ALL THE WORLD—TO EVERY CREATURE." This command stands unrepealed; it cannot be evaded; it is binding on every one who enioys the gospel.*

Be familiar with the strongest motives for contributing to the support of missions to the heathen.—Consume no more time than is necessary in answering objections and never start objections yourselves. While replying to them, you are acting only on the defensive, and your conquests must be limited. Rather present, when you can do it, the motives to Christian liberality unconnected with objections, and in their most attractive forms. Acquaint yourselves fully with these. Read often the eight and ninth chapters of the second epistle to the Corinthians. Think, as the apostle Paul did, of the motives to be drawn from the liberality of others whose ability is smaller than ours—from the importance of deeds of charity to consistency of character in a Christian—from the bountiful reward which follows a cheerful giver—from the blessings secured by the prayers of those who are relieved by our benevolence—and, above all, from the love and condescension of the Lord Jesus Christ, who, 'though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.' Here are motives exactly fitted to act on a pious soul. But these are not all. Look back, and see what Christianity did for our fathers; look around, and see what it has done for us; look forward, and see what prospects of blissful enjoyment through countless ages it opens to all who obey its commands and thankfully receive its offers. Then look abroad, and survey the sin and misery which fill the earth with lamentations. Behold

* Papers containing answers to several common objections, and also an illustration and enforcement of the command of Christ, may be had gratuitously of the Treasurer of the Board, or of the Agent in New York city.

the hundreds of millions who give every proof of possessing unsanctified hearts, and of being unfit for heaven. Standing among these unhappy millions, glance your eyes forward through the generations to come. What will be the character of those generations? Can any enter heaven who die unholy? And will the generations to come, be holier than their fathers? The salvation of the heathen must depend upon their having the gospel, which is the grand instrument designed by the Most High God for renewing the hearts of men and fitting them for his presence; and whether the heathen shall enjoy the gospel, depends, according to all the known plans and principles of the divine government, on the will of those who possess the gospel. Will any one, then, take upon himself the responsibility of withholding his aid?*

With these and other similar considerations be familiar. They will stimulate you; and perhaps you may occasionally find them useful in reference to others.

II. Duties to others.

Several of these have necessarily been mentioned under the first general division of these Hints. Your attention will now be directed to two or three more.

Give to every one an opportunity to contribute.—Deprive no one of the privilege. It is to the poor no less a privilege to contribute their aid for the spread of the gospel, than it is to the rich. The pious poor feel it to be such. They find happiness in doing it; withhold not this happiness. They claim it as their right; give them the opportunity of using their right. Are there *opposers*, and will they treat you with civility? Perhaps you will do well to call on them. A respectful visit of this kind can do no harm, and may do good. Remember that there are few who are not displeased with neglect. Let no one have occasion to say, in the little territory assigned you, "I might, perhaps, have given, but the Collector thought me unworthy of a call."

Rely solely on proper motives.—In presenting motives, resort to none but such as are right. If right motives, suitably urged, will not avail, you have nothing further to

* See a Paper showing when a Christian may be said to have done his duty to the heathen;—to be procured as stated in the previous note.

say. You will regret the necessity, but must be content, in such cases, to obtain nothing. But you should sit in judgment on the motives of no one; nor be forward to suspect ill, either of him who grants, or of him who denies, your request.

Aim to conciliate the good will of all.—For your aid in this thing, the following suggestions are given.

Urge no one.—By this is not meant that you should not be in earnest, or that you should never argue and plead. It suggests that you should not go too far; that you should stop in the right place. Your duty may be discharged without offending reasonable people, and there is nothing gained by giving offence. Pursue your solicitations only so long as you are heard patiently. Better not get any thing than obtain it at the expense of the good will of the donor. But be not timid; and never seem indifferent whether you succeed or not in your object. Remember that nothing is so likely to offend as *heartless* solicitation, *cold* argumentation, *lifeless* pertinacity. Throw your whole soul into your applications, and then, if they should happen to be continued somewhat too long, you will be more readily forgiven.

Hear objections patiently.—This will tend to conciliate the objector; and your reply will be the wiser and more forcible for the delay.

If you reply, do it respectfully.—Let the objections adduced appear to strike you with their proper force. Seem not to think lightly of the judgment of their author, or of his knowledge or candor. As a "soft answer turneth away wrath," so does a respectful answer disarm prejudice.

Should you argue, do it coolly.—Be animated and earnest, but lose not your self-possession. Rather than lose this, cease to argue.

Be frank.—Make no more of an argument, nor less of an objection, than it is worth. Assume not that missionaries, or the conductors of missions, are perfect men. They have like passions with other good men. Neither assume that missions are conducted in an infallible manner. The most you should affirm is, that the plan of them is the best that has occurred to the most wise and excellent men in Christendom, and is in imitation of the plan pursued by the apostles in the missions of their day. You may add, that if any one knows of a better system, he will

confer a great favor in communicating the knowledge of it to the directors of missions, who will receive such a communication very thankfully, and give it all due attention. But it will not be thought disrespectful, if they require it to be supported by at least a few well authenticated facts, before they substitute it for the one now in operation; especially as the latter has been acted upon for so long a time, and with no small success.

Disparage no other objects of charity.—That species of Christian charity, which is the object of your Association, is not inferior in importance to any other; and its importance is superior to that of most others. Thus you may lawfully regard it, because such is the fact. But avoid instituting comparisons; unless it be necessary to show that missions have an *equal* claim with any other department of the great work of benevolence. None has a greater claim; but it will seldom, if ever, be expedient to argue that any particular object has less. Never regard the great works of Christian benevolence as in their nature opposed to each other. Missionary, Bible, Tract, Education, and sabbath-school societies all have the same great object in view.

Repeat nothing to the disadvantage of any one.—Should you hear, while discharging your duty, indiscreet remarks inappropriate objections, or strange misstatements of matters of fact, repeat them not. Be 'wise as serpents,' but 'harmless as doves.'

Consider the disposition, learning, age, and standing of those of whom you solicit.—The same mode of solicitation will not do for all. The mode should be suited to the various characters and circumstances of persons.

In short, be interested in your object; understand your work; be fortified against the paralysing influence of objections on yourselves, and know how to lessen their influence on others; act in harmonious co-operation with other benevolent societies and objects; injure no one; and prosecute your most commendable enterprise with zeal, prudence, patience, and with a wise adaptation of means to the circumstances in which you must use them, and to the end you have in view.

III.—INDUCEMENTS.

Your cause is good.—There is no better cause in this world. The promotion of literature, the sciences, and arts is commendable, and worthy of any man. The extension of civil freedom and of enlightened principles of legislation is a noble cause, and deserving of the highest efforts of the greatest minds. But the cause in which you are engaged is more excellent and noble than these. It is that of eradicating evil—of sweeping from the earth the sources of human wo. It is the cause which animated Martyn, Buchanan, Swartz, Brainerd, and Elliot,—which supported reformers, confessors, and martyrs—for which the apostles toiled and cheerfully surrendered their lives—and on account of which the Lord Jesus came down from heaven. The moral reformation of every individual, and family, and tribe and kingdom, in the earth! How vast the object, how excellent, how dignified! How worthy of the vigorous and constant endeavors of every man, in every condition, from the cottage to the throne.

Your plan of operations is wise.—So it has been pronounced by multitudes of intelligent friends of missions in various parts of our land. In England also, the excellence of a plan essentially similar has been fully proved. It is such an organization as this, in general, that gives to the British and Foreign Bible Society an annual income of 400,000 dollars, to the Church Missionary Society, to the Wesleyan Missionary Society, and to the London Missionary Society, about 200,000 dollars each, with a gradual yearly augmentation. Thus it may be in this country, if there is but a proper organization. Let the plan you have adopted be but carried into full effect, and it would bring every friend of the Lord Jesus into the ranks. It would do more. It would *organize* this vast body like a host prepared for war.

And this enlargement and organization of the armies of Immanuel can be effected, to a very great extent. Many ecclesiastical societies and towns, and many counties have already come into the plan: it is generally approved; and is applicable, with some modifications, to the whole country.

And how consistent, also, are the duties prescribed by the system, with all that is becoming in domestic society? When rightly distributed, these duties can interfere with no paramount duties. They coincide, too, with all the proprieties of life, when taken in their most rigid construction. The sphere of action prescribed for the female, is wholly among her own sex. She is not obliged to give herself undue publicity, nor often to go out of the circle of her acquaintance.

Finally: *Much depends on you.*—You are delegated to act for the Association. It looks to your industry and zeal for its funds. Their amount will depend much on you. You have it in your power greatly to increase or diminish the missionary spirit, in the members of the Association, and to do much good or harm. If you are faithful to your trust, there is no fear but that all will go well. If you are unfaithful, there is no doubt but the Association will decline. Moreover, a missionary spirit is the true spirit of piety, the spirit of revivals of religion, and of every good work. If then, you are faithful, you may greatly promote piety in general; may hasten a revival of religion; may lead to a more cheerful and abundant support of religious ordinances, and will certainly aid the cause of Sabbath schools, domestic missions, the education of young men for the ministry, and the circulation of Bibles and tracts over the world. But if you should not be faithful—which may God forbid—your influence will tend to hinder the prosperity of every one of these most excellent objects.

Be of good cheer. There is little to discourage, and much to animate you. You will be more kindly received than perhaps you dare expect. You have God and the hearts of his people, and the consciences of all men, on your side.

Money is much needed, and it will be needed more and more, from year to year. The present missionary stations cannot be enlarged, and new ones cannot be formed, without an augmentation of funds. For this augmentasion, the Missionaries, the Board, the Auxiliaries, the Associations, and the Churches, all look, with much solicitude, chiefly to you.

MISSIONARY HERALD.

A volume of this work is *presented*, by the American Board of Commissioners for Foreign Missions, as follows:

To every Collector, who collects, for the missions of the Board, during any year, a sum not less than *fifteen* dollars.

To the Treasurer of every Society or Association that contributes to the Board, during one year, any sum not less than *twenty* dollars.

To every Clergyman, who maintains regularly in his congregation the Monthly Concert, at which collections are made, during one year, and contributed to the board, amounting to not less than *fifteen* dollars.

To every Individual, who desires it, contributing to the Board, in any year, not less than *ten* dollars.

ANNUAL REPORT OF THE BOARD.

A copy of this publication will be presented to every association that contributes, during one year, any sum not less than *twenty dollars*.

Wherever it is practicable, Individual Donors, Collectors, and Associations are requested to procure the copies of the Missionary Herald, and of the Report, to which they become entitled, through the Treasurers of the respective Auxiliary Societies with which they are connected. Treasurers of Associations should inform the Treasurers of the Auxiliary Societies how many volumes of the Herald, and how many numbers of the Report, are due to their respective Associations, and to whom they should be sent, and by what conveyance. These notices the Treasurer of the Auxiliary Society will transmit to the Treasurer of the Board at the Missionary Rooms, who will cause these works to be sent as requested.

CONSTITUTION OF AN ASSOCIATION.

Article 1. The object of this Association is to aid the Missions under the direction of the American Board of Commissioners for Foreign Missions.

Art. 2. All belonging to and contributing to this cause, shall be members of the Association, until they shall decline making a donation at the subsequent annual call of the Collectors.

Art. 3. The Association shall elect, annually, a President, Vice President, Secretary, Treasurer, and a suitable number of Collectors.

Art. 4. The President, and in absence the Vice President, shall preside in all meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, manage the correspondence, and, at the annual meeting, make a general report of what has been accomplished by the Association, in the course of the preceding year.

The Treasurer shall take charge of the money collected; and shall pay the same to the Treasurer of the Auxiliary Society of

, as soon as convenient after any considerable sum shall have been placed in his hands. He shall also present a report at the annual meeting.

Art. 5. The four officers above named, shall constitute an Executive Committee; to manage the business not otherwise appropriated by the articles of this Constitution.

Art. 6. The business of the Collectors is to solicit and receive contributions. And in order to do this most effectually, they shall make a suitable division of their appropriate labor; call upon all the individuals, who are friendly to the object, within their respective limits, and give all a respectful invitation to contribute; take their names, and the sums which they wish to give for the year and shall pay over to the Treasurer, on or before an appointed day, all that they have received. If no day shall be appointed by the Auxiliary, nor by the Association, the Collectors shall themselves appoint as early a day as they shall think convenient.

Art. 7. The annual meeting of the Association shall be held on the
and shall be opened with prayer. At this meeting, the Reports of the Secretary and Treasurer shall be read; the officers for the year ensuing shall be chosen; and such other business and services shall be attended to, as may be deemed expedient.

DISTRICT NO.

Subscribers' Names.	*Dolls.*	*Cts.*

MISSIONARY PAPER, NO. III.

THE MORAL CONDITION AND PROSPECTS OF THE HEATHEN.

What is the moral condition, and what are the prospects for eternity, of the Heathen? A question of most solemn and momentous import, applying to six hundred millions of immortal and accountable beings. Let us commence and pursue its investigation with candor, being willing and desirous to know the exact truth. If the spirit of benevolence animates our bosoms, this will be the temper with which we shall pursue the inquiry; for surely that is not benevolence which refuses patiently and candidly to inquire into the condition of an alleged sufferer for whom our aid is solicited. Love to the unhappy fellow being will lead us to an honest and thorough investigation of his condition, will produce a desire to ascertain the whole extent of his wants and his wretchedness, that we may learn what is needed for his relief, and may apply the proper remedy. The immortal Howard, when he resolved to attempt the relief of the miseries inflicted by legalized oppression upon the tenants of prison-houses, determined, in the first place, to ascertain the extent of the wretchedness he wished to exterminate. That determination he executed, at the expense of many a wearisome journey, and in the very atmosphere of contagion and death; and thus evinced, that his professions of sympathy for this class of his suffering fellow mortals, and of a desire to relieve them, were sincere. Are we then the friends of the Heathen? Do we wish to relieve the moral miseries of this larger portion of mankind? Let us imitate the illustrious example.

Let us guage and measure the very depth of the misery into which the Heathen are plunged, that we may know what is needed for their deliverance, and proportion our efforts to the arduousness of its accomplishment.

What, then, is the moral condition, and what are the prospects for eternity, of the Heathen? I shall not, in attempting to answer this most solemn and momentous question, indulge in conjectures, or depend on abstract reasonings. My appeal shall be directly to the word of God, whose decisions will, I hope, be received, by all the readers of this paper, as infallible. How do the inspired writers of the New Testament, or, to narrow the field of inquiry as much as possible, How does Paul, under the guidance of the divine Spirit, represent the condition and prospects of the Heathen?

In his Epistle to the Romans, his first object is to exhibit the moral state of mankind previously to their becoming interested in the salvation provided by the mediation of Christ. In the first chapter he considers the state of the Gentiles, and in the second chapter and the former part of the third, of the Jews. And then (iii. 9,) states as the result, that "both Jews and Gentiles *are all under sin.*" "ALL" the Heathen of his time, learned and unlearned, savage and civilized, were "*under sin.*" What is the meaning of this assertion?

To be "under sin" is, evidently, to be sinful. All the Heathen of Paul's time were, then, sinful. But he who is sinful, may justly be visited with the penalty of sin; he is liable to the punishment threatened against his transgression. Under the divine government righteousness in any being always implies his acceptance with God; and sin, while unrepented of, implies that he who committed it is under condemnation. The Scriptures unequivocally assert, that sin, when found upon any individual, has already brought upon him the sentence of the law, and exposed him to its penalty. "Every one," says this same Apostle, "who hath not continued in all things written in the book of the law to do them, is under the curse;" that is, obnoxious to the penalty of the law. But the Heathen of his time, having universally transgressed "the law written in their hearts," were, Paul affirms, "under sin;" by which, unless we charge him with inconsistency, we must con-

clude he meant to imply, that they were under the curse; obnoxious to the penalty which God had denounced against sin.

Again. Having occasion (iii. 19,) to repeat the sentiment of the verse just considered, he expresses it thus, "*The whole world is guilty before God.*" The literal meaning of the term rendered guilty is, *under sentence of justice*, which implies liability to punishment. The whole world, then, and of course the Heathen universally, in Paul's time, were *under sentence of justice, and exposed to the wages of sin.*

Other expressions of similar import occurring in the course of his argument in the first part of this Epistle are the following. Chap. i. ver. 18, he says, "*The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;*" and then immediately enters upon those specifications respecting the Heathen by which he says he had "proved them all under sin." An unequivocal indication that, in his opinion, the Heathen of that age were under the wrath of God, and exposed to its righteous inflictions, on account of their sins.—In the 32d v. of the same chapter, he declares it to be "the judgment of God, that they which commit such things," as he had shewn the Heathen of that age committed, "are worthy of death:" clearly implying that *they* were, in "the judgment of God, worthy of death."—In the 12th verse of the second chapter he affirms, that "as many as have sinned without law," that is, without the light of revelation,—as, he says, he had proved the Heathen had done by transgressing the "law written in their hearts,"—"shall perish without law," that is, without being judged by revelation. Not, indeed, receiving the aggravated doom of those who go on in sin against the instructions and motives furnished by the gospel; but, having voluntarily transgressed the "law written in their hearts," they "shall," unless, by repentance, they obtain the divine forgiveness, "*perish.*" The original word literally signifies the loss of life; not of temporal life, merely, for the Apostle is evidently speaking of a *punishment* to which they were liable; but the temporal death of a sinner, followed by the immediate possession of the happiness of heaven, would not be a punishment, but a blessing. The loss referred to must, therefore, be, of the life to

be obtained by the righteous in the future world; it must be eternal death. Paul did, then, intend to assert, that the Heathen of his time would, unless pardoned by the mercy of God, in Christ, perish.

That this was his opinion further appears from the reasoning he employs in the 6th chapter of this Epistle to the Romans, for the purpose of guarding those who had been converted from Heathenism against perverting the grace of the Gospel. In prosecuting this argument he states, that, while they were Heathen, they "yielded their members servants to uncleanness, and to iniquity unto iniquity;" and then adds, "what fruit had ye in those things whereof ye are now ashamed? for *the end of those things is death*, for *the wages of sin is death*." What death? He tells us, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The sentence is antithetic; and therefore, the ideas it expresses are directly opposite to each other. If, then, the life which is the gift of God through Christ is eternal life, the death which is the wages of sin is eternal death. This death, Paul says, was "the wages," or merited reward, and "the end," or certain consequence, (if not averted by the gift of God through Jesus Christ,) of the state in which the Romans were while idolaters, and in which, the Apostle declares, were all the Heathen of that age.

Again. The Apostle says, in his Epistle to the Ephesians, that, while they were Heathen, they were "*children of wrath, having no hope in the world.*" "Children of wrath,"—a form of expression equivalent to "son of death," "son of perdition," &c., meaning, *liable to the wrath of God against sin.* Such was the state of the Ephesians while they were Heathen. And so certain was this consequence of their continuance in that state, that, while in it, they had "*no hope.*" Were they then, had they died in Heathenism, immediately to enter heaven? Then there was hope in their case. Were they, had they died in Heathenism, to suffer a temporary punishment, and be afterward received to heaven? Then there was hope in their case. But Paul says there was for them, while Heathen, "no hope." They were then exposed to eternal death. This was the unhappy condition of the Ephesians while they were Pagans, the condition in which, the Apostle declares, in the first part of his Epistle to the Romans,

all the Heathen of that period were, under the wrath of God and without hope.

And now, contemplate the life of Paul, and see a most convincing attestation of the correctness of these representations of his views respecting the condition and prospects of the Heathen of his time. Whence that ardent, that unquenchable desire to "preach," as extensively as was possible, "among the Gentiles, the unsearchable riches of Christ?" Behold him renouncing all the honors and emoluments he possessed, or might have anticipated, as a leader of the Pharisees, and devoting his life to the then thankless and despicable work of inculcating among the nations the doctrines of the Gospel. Follow him in his numerous journeys in almost every part of the then known world. View the dangers he encountered, the sufferings he endured. See him "five times receiving of the Jews forty stripes save one; thrice beaten of rods; once stoned; thrice shipwrecked; a night and a day in the deep; in perils of waters; in perils of robbers; in perils by his own countrymen; in perils by the Heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in cold and nakedness!" Hear him saying, "I know, by the testimony of the Holy Ghost, that *in every city* bonds and afflictions abide me." And yet, you behold him pressing forward from city to city;—until you see him fall, as he had anticipated, a victim of persecuting rage!—Now I ask, whence these painful sacrifices, this unceasing effort, in a man of judgment and discretion?—in a man excited and directed, in all his plans and exertions to spread the Gospel, by the Spirit of God? Did he consider the Heathen in no danger? Ah, no. His eye, lighted by inspiration, beheld them sinking, as fast as, from among them, death multiplied its victims, to endless wo. His benevolent soul was moved at the sight; and he determined, at all hazards, to endeavor to "save some." With the unparalleled sufferings that awaited him full in his view, you hear him say, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy; and the ministry I have received to testify" among the Gentiles "the Gospel of the grace of

God." "The love of Christ constraineth me; because I thus judge, that, if one died for all, then were ALL DEAD." That was the judgment from which his self-denying exertions to spread the Gospel among the Heathen sprung. He judged that they were all "dead in trespasses and sins," and exposed to eternal death.

One point in this important inquiry is, then, settled. If Paul wrote and acted, in establishing the Christian Church, under the infallible guidance of the Spirit, the Heathen at that time on the earth were guilty, and condemned, and exposed to eternal death.

The question now arises, Is this decision of the Holy Ghost applicable to the Heathen of the present day?

As a preliminary to the prosecution of this inquiry I will simply state, that, *since the principles of the divine government are ever the same, and since the Bible correctly developes those principles, whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages.* This position is so obviously correct, that it only needs to be stated to receive the assent of every candid mind.

To determine, therefore, whether the account given by Paul of the moral condition and prospects of the Gentiles of that age, is applicable to the Heathen of the present day, we have only to ascertain whether the character of each is substantially the same.

What then were the traits of character in the Heathen of that age, which Paul states as conclusive evidence that they were guilty, and condemned, and exposed to eternal death? And are these traits of character found in the Heathen of the present day?—These inquiries I shall now proceed to answer, keeping in view, in referring to the second, the two great classes of modern Heathens with which we are best acquainted—those of Asia and the Islands in the Southern ocean, and the Aborigines of America.

The specifications of Paul respecting the Gentiles of his time may be arranged under two general heads; those which refer to duties to God, and those which refer to duties to men.

I. Of the character of the Heathen of that period in reference to God, the Apostle says, that "when they knew God, they glorified him not as God; but became vain in

their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 21, 23.

"They knew God." The learned Heathen of that age, to whom it belonged to regulate the opinions of the mass of the people, knew the existence of our supreme God.

In like manner, the Aborigines of America believe in the existence of a Supreme Being, whom they denominate "the Great Being," "the Heavenly Inhabitant," "the Master of Life," &c. And the Heathen of the Eastern continent, generally, if not universally, believe in one Supreme Deity, uncreated and eternal.

But, adds the Apostle, concerning the Heathen of his time, "they glorified him not as God;" that is, they did not regard him with the esteem and reverence, and render him the worship and service, which are justly due to him. The philosophers, as well as the common people, either paid no homage to the Supreme God, or divided their service, such as it was, between him and a multitude of other pretended Gods. Their celestial duties were numerous, and of various orders. They also worshipped the planets; and paid divine honors to the souls of the dead, and frequently to the persons of the living. They personified and worshipped the various qualities and conditions of human beings, as fidelity, liberty, concord, victory, &c.; and even the bad qualities of men, including their various passions and vices. Among some of the most enlightened nations of antiquity, quadrupeds, reptiles, and even vegetables, received religious homage. Indeed it would be difficult to find an object, either in heaven or on earth, which was not, by some of the ancient Pagans, regarded as divine. "They, in fact, worshipped every thing as god, but God himself." To many of their celestial deities they attributed the basest and most wicked passions, the most cruel and abominable conduct. The invisible objects of their devotion were represented by images of various forms, "made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Before these images, sacrifices were offered, supplications presented, and praises sung. To them, and to them only, the worship of the great body of the people was paid. The service which

they supposed their gods required, had no respect whatever to the temper of their hearts; it was merely external. And their very worship was characterized by the grossest licentiousness, and the most unnatural cruelty. The most shameful debauchery was every where an attendant on their religious services: while, not only among the Barbarians, but among the polished Greeks and Romans, human sacrifices were frequently offered; nor was this horrible practice wholly abandoned by the latter people, till the second century after Christ.

In like manner the modern Pagans, though they know God, do not glorify him as God. The savages of the West are not indeed so debased in their religious notions and practices, as the more refined Greeks and Romans, or the more civilized Hindoos. But still, there is evidence enough that the charge now under examination is substantially true of them. They very generally worship the spirit of evil, and pay religious homage to numerous imaginary beings, and to the luminaries of heaven. They do not, generally, worship images; it is, however, a common opinion among them, that the divinity resides in different animals. "One supposes that he dwells in a buffaloe, another in a wolf, another in a bear, another in a bird, and another in a rattlesnake. And no one ever kills his deity," or rather the animal in which he is supposed to reside, "or eats any of it when killed by others. Thus," by one and another of them, "every animal, and almost every reptile, is deified." The service which they render the objects of their worship consists merely in the observance of a variety of outward ceremonies, which they believe to be efficacious in averting calamities, and in procuring the blessings they desire. Among some of their tribes, till very recently, human sacrifices were occasionally offered. By the Heathen of India, the Supreme God is, avowedly, not worshipped at all. To him, no temples or altars are reared, no prayers are offered, no thanksgivings or praises are rendered. They represent him as omnipotent, eternal and unchangeable; but as entirely destitute of moral qualities, as neither loving nor hating, without desires, without action, and without happiness. A description of the divine essence which, if it be intelligible, entirely strips the Deity of his glory. The objects of their devotion are

even more numerous and more disgusting in their character, than were the idols of the ancient Pagans. Among them are numerous imaginary beings, of different orders, who are supposed to inhabit the heavens. In addition to these, they worship the planets. Every species of vice has its presiding divinity; while, among all their numerous gods and goddesses, there is not one to represent any of the virtues. They worship the souls of the dead, and living men and women. They also pay divine honors to beasts of the very lowest species, to birds, fishes, rivers, stones, and logs of wood. The character attributed to their celestial deities is a most disgusting compound of every thing that is indecent and wicked. Their whole history is but a highly colored representation of quarrels, wars, and licentious intrigues." "The very heavens in which they dwell are pervaded with pride and selfishness, jealousy and rage, party and lust." Falsehood, fraud, revenge, adultery, incest, and murder, are the most prominent traits in their character as presented to the contemplation of their worshippers. These celestial gods are supposed to have bodies, and to inhabit place. Nor are such objects of devotion sufficiently gross to accommodate the moral degradation of the people. They must be presented to their immediate contemplation by a great variety of images; some in the form of men, others of the various species of beasts, and fowls, and reptiles; in others these varieties are combined; while others still are "unlike any thing we conceive in heaven, or on earth, and beggar all description." By the mass of the people these images are supposed, after consecration, to be really gods. To them they bring their oblations, address their prayers, and offer their thanksgivings and their praises. The service the gods are supposed to require has not the least reference to the state of the heart, but consists in a mere round of ceremonies, by which the conscience of the worshipper is satisfied, and the deity thought to be propitiated. In their religious services is combined every thing that is disgusting and cruel. Self-inflicted torture and voluntary immolation are considered highly meritorious, and are extremely common. The most open debauchery is every where an attendant on their religious festivals, and not unfrequently a part of their worship. In most of the Pagan nations of

Asia, and in the Islands of the Southern Ocean, human sacrifices were, till recently, frequently offered, and still continue, except where Christian authority or missionary efforts have abolished them.

The character of the modern Heathen in reference to God is, then, in all essential particulars, the very same with that given by Paul of the Pagans of his time; in the great majority it is even more debased and disgusting than theirs.

II. In reference to relative duties, the Apostle says of the ancient Heathen,

1. That they were "without natural affection." Rom. i. 31. In several Pagan nations of antiquity it was not unusual to expose and destroy their nearest friends and relations, and even their parents, when afflicted with dangerous sickness, or rendered decrepit by age. While the murder of infants was very common; was permitted by the laws of several countries, and continued among the Romans at least till the time of Seneca, who died A. D. 65.

Modern Paganism exhibits the same trait of character.

Among the western Indians, "as persons of either sex approach the state of superannuation, the respect of their family and acquaintance is withdrawn from them; and they are finally regarded as useless burdens upon the community, and subjected to the uncensured pranks and ridicule of the young. When the aged become helpless on a march, and the transporting of them is attended with difficulty, they are abandoned to their fate." In some of the nations infanticide has been common from time immemorial, and, in particular cases, is practised in most of their tribes. Among the idolaters of the East the exhibition of this trait of character is still more revolting. The aged and the sick are very frequently abandoned, and sometimes forcibly drowned, even by their own offspring. Widows are often buried alive, and very generally burnt, with the bodies of their deceased husbands; their own sons, if they have any, and if not, their nearest relatives, performing the principal part in this work of unequalled barbarity. The number of widows annually murdered, in this way, in Hindoostan, was, not long since, estimated, by intelligent Europeans resident in that country, at ten thousand. Infanticide is common all over the East. In the Society

Islands, before the introduction of Christianity, the majority of infants were destroyed. In India, thousands are annually murdered. And in China, we are told by a European, who resided several years in that populous country, that it was the common opinion that several thousands were murdered, in one year, within the precincts of a single city. How many, then, must we suppose perish annually throughout the empire? These murders are generally perpetrated by the parents themselves. Yes, till English authority, within a few years, put an end to the horrid practice, mothers might be seen approaching the banks of the Ganges, and "casting their living offspring amongst a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and remaining motionless while it was breaking its bones and sucking its blood." Truly, they are "without natural affection."

2. The Apostle says of the Heathen of his time, that they were "given up to vile affections," and to the most shameful "uncleanness." Rom. i. 24, 26, 27, 29.

The same is true of the Heathen of the present day. Of the savages of the West it is asserted by those well acquainted with them, that "all the married females, with very few exceptions, are addicted to illicit amors." "Many husbands will take no cognizance whatever of a breach of conjugal fidelity on the part of the wife." "There is among them a very free use of licentious language." "Sodomy is a crime not uncommonly committed; many of the subjects of it are publicly known, and do not appear to be despised, or to excite disgust."—The sacred books of the Hindoos expressly allow adultery in certain cases. The people do not deny their addictedness to this and kindred vices, but justify themselves by the example of their gods. "In open day," says the late Rev. Dr. Ward, "and in the most public streets of a large town, I have seen men, entirely naked, dancing with unblushing effrontery before the idol, as it was carried in triumphant procession, encouraged by the smiles and eager gaze of the Brahmins. Yet sights, even worse than these, and such as can never be described by a Christian writer, are exhibited, on the rivers and in the public roads, at the Doorga festival, which is the most popular and crowded of all the

Hindoo festivals in Bengal." "The character of the gods, and the licentiousness which prevails at their festivals and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth. Fidelity to marriage vows is almost unknown among them; the intercourse of the sexes approaches very near to that of the irrational animals." Equally licentious is the character of the Chinese, and of the South Sea Islanders. The modern Heathen, universally, are "given up to vile affections," and addicted to the most shameful "uncleanness."

3. Another characteristic of the ancient Pagans given by Paul is, that they were governed, in their transactions and intercourse with each other, by supreme selfishness; exhibiting itself in the various forms of covetousness, deceit, falsehood, dishonesty, and fraud. Rom. i. 29, 31.

In modern Pagans the same characteristics are found. Respecting the Indians of the West an unexceptionable witness testifies, "Much intrigue, cunning, and artifice are blended with their policy; and, judging from their usual practice, it is a favorite and well approved maxim with them that 'the end justifies the means.' These attributes of character manifest themselves, not only in the well known stratagems they adopt in warfare, but also in the management of their domestic concerns." Falsehood and fraud are extremely common among them; and as to stealing, they even pray that they may be made expert in it, boast of their success in it when recounting their exploits, and expect to be rewarded for it in the future world. "They are generally friends or enemies as they view it for their interest. If, to-day, you give them presents, they are your friends, but if they think they can procure more, and discover any prospect of escaping with impunity, they will, to-morrow, plunder and murder you."—Among the idolaters of the East, the experience of our merchants has taught us that deceit, dishonesty, falsehood, and fraud are almost universal. "The Hindoos," says Dr. Ward, "will utter the most abominable falsehoods without a blush; and will commit perjuries so atrocious and disgusting, as to fill those who visit the courts of justice with horror. Their sacred books allow them to steal, even from their own slaves, in case of want, or for the sake of performing

a religious ceremony; to lie to preserve the life of a Brahmin, to appease an angry wife, or to please a mistress; and to perjure themselves, if they can only feign a benevolent motive. Among the people it is a common sentiment that, in secular transactions, lying is absolutely necessary; and perjury is so common, that no reliance whatever can be placed on the testimony of Hindoo witnesses."

4. The Apostle says of the Heathen of his time, that they were unmerciful, malicious, implacable. Rom. i. 29, 30, 31.

That the same may be said, with equal propriety, of the Heathen of the present day, has been already evinced by the statements made in proof of their being "without natural affection." Additional evidence is not wanting. Of Paganism universally, it may be said, with truth, that it has no charities. Throughout its widely extended domain, not a hospital, or an asylum, rears its head. Almost every where, the sigh of the orphan is unregarded, the tear of the destitute unpitied, the groan of the dying unheeded. In their treatment of strangers, the savages of the West are, indeed, models worthy the imitation of civilized and Christian nations. Still, it is most emphatically true of them, that they are "implacable and unmerciful." Cruelty and revenge are among the most prominent traits in their character. With the stories of their unparalleled atrocities and barbarous murders, we have been familiar from our childhood. "Their reluctance to forgive an injury is proverbial. Injuries are revenged by the injured; and blood for blood is always demanded, if the deceased has friends who dare to retaliate upon the destroyer." So permanent is their desire of revenging an injury or an insult, that "it would seem neither time nor circumstance can utterly eradicate it. It is not always extinguished with the life of the offended individual, but sometimes descends as an inheritance to his posterity, and quarrels are settled long after the parties immediately concerned have become extinct."—Among the idolaters of the East, these malignant passions are equally, and even more, prevalent and pernicious in their influence. Compassion for the distressed is never felt, or if felt, is never exhibited. Those who have ample means of relieving their suffering fellow creatures, "permit them to perish for want at their very

doors; refusing to administer to their necessities while living, to inter their bodies, to prevent their being devoured by vultures and jackals, when dead." "The sacred books of the Hindoos contain forms of prayer for the destruction of enemies, and prescribe offerings to be presented to the goddess Buyunvuttee that she may be induced to assist in the gratification of their revengful passions." Yes, so malignant is their temper, that, when the events of providence cross their wishes, they vent their anger in imprecations on the very gods who, they suppose, govern the world. "When it thunders awfully, respectable Hindoos say, 'Oh, the gods are giving us a bad day;' the lower orders say, 'The rascally gods are dying.' During a heavy rain, a woman of respectable cast frequently says, 'Let the gods perish, my clothes are all wet;' a man of low cast says, 'These rascally gods are sending more rain.' "

Such are the Heathen of the present day. The particulars I have stated are all derived from the best authorities; from the testimony of men whose character for veracity is unimpeachable, and who were eye-witnesses of what they relate. And how manifest is it, from the accounts they have given us, that the several ingredients of character attributed by Paul to the ancient Pagans are equally attributable to the Heathen of this age?—But by shewing that these were the characteristics of the heathen of that period, the Apostle affirms that he had "proved that they were all under sin, and without hope in the world," —guilty, condemned, and exposed to eternal death. And whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages. The conclusion is irresistible, that *the Heathen of this age are "all under sin, and without hope in the world,"—guilty, condemned, and exposed to eternal death.* A truth, in view of which benevolence weeps, and common humanity cannot withhold her tears; but a truth as incontestible, as that the things contained in the Scriptures "were written for our learning," and that Jehovah "is of one mind and changeth not."

And now, in confirmation of the affecting conclusion, let me ask, Are the employments and the joys of heaven perfectly holy? Is it a fixed principle of the divine govern-

ment that without holiness no man shall see the Lord? Is it true, as the Scriptures abundantly teach, that no change of moral character takes place in or after death? Is it a fact, as every one's experience testifies, that such is the nature of the human mind, that we cannot be happy in any place unless its employments and society are congenial with our taste? How evidently impossible, then, is it that men of such a character as we have seen the modern Heathen are, should be happy in heaven? How manifest that, dying with such a character, they must, from the very nature of things, be miserable? And with such a character the great body of them do unquestionably die.

Is it asked, 'How can this condition and prospects of the Heathen be reconciled with the justice of God? They have never known his character and will, how then can it be right to punish them for their idolatry and vices?' The inspired Apostle to whom we have so often appealed has furnished the answer. The Heathen of his time were rational beings, and might, had they chosen to do so, have "clearly seen the invisible things of God, even his eternal power and Godhead, from the things he hath made." But "they did not like to retain God in their knowledge." Their ignorance of God, from which their idolatry and wickedness proceeded, was *voluntary*. They were therefore, he says, "without excuse," and the sentence which, he affirms, God has pronounced upon them, was just. So it is with the Heathen of the present day. *They are not condemned for not believing on Him of whom they have never heard, for transgressing laws which they could never have known. They are judged, and condemned, not by light which they have not, but by the light which they have.* They too, like the ancient Pagans, are rational beings, and might, if they chose, "clearly see the invisible things of God, even his eternal power and Godhead, from the things he has made." And they, too, do not "like to retain God in their knowledge;" their ignorance of God, whose existence and character they might learn from the light they have, is *voluntary*. They are, therefore, "without excuse," and the sentence which rests upon them is just. If you admit that Paul was correct in saying this of the Heathen of his time, you must admit that

it is correct to say the same of the Heathen of the present day. They *sin voluntarily* against *the light they have;* for that, and for that only, they are condemned. Their condemnation is therefore, most manifestly, just.

Is it asked again, 'Do you mean, then, to assert that none who live and die without a knowledge of Christianity can be saved?' I answer, No. It is possible that there may be some, even in those regions enveloped in the midnight darkness of Heathenism, so far enlightened by the Spirit of God, as to be sensible of their guilt, and their need of a propitiation for their sins, and to trust in the divine mercy to provide such a propitiation, and, for its sake, to forgive and save them. Among the millions of Heathen with whose character modern missionaries have become acquainted, three or four individuals, apparently thus enlightened, have been found. A few, a very few, others of a similar character may exist, here and there, among the five hundred millions of Pagans now on the earth. These few, if such there are, I feel warranted in hoping are saved. But that those who die in the guilt and pollution of Heathenism are lost, the investigation to which we have been attending compels me to believe: it must, it seems to me, compel all to believe who are willing to receive the unequivocal testimony of the Holy Ghost. And in the guilt and pollution of Heathenism, the great body of this portion of our race do unquestionably die. And what though it is possible that a very few from among the Heathen may, by an extraordinary interposition, be saved? The same possibility existed in the time of Paul. But what was its influence upon his feelings and conduct in reference to the Gentiles? Did it lessen his compassion for them, or his exertions to extend to them the knowledge of Christ? It had no such influence; for he knew that possibilities and extraordinary interpositions were not to be the rule of his judgment and procedure. Nor are they to be the rule of ours. Though it is possible that here and there a solitary individual, from among the hundreds of millions dwelling in Pagan lands, may, by an extraordinary interposition, be saved; our feelings and conduct toward the Heathen should be the very same as if no such possibility existed. Such they will be, if we follow the example of Paul, who was a follower of Christ.

Behold, then, the condition and the prospects of the Heathen world;—of almost three quarters of the human race, your brethren, immortal beings like yourself; sunk in degradation and wretchedness, hastening, as fast as the stream of time can carry them, to an eternity of wo! And do you not pity them? Will you not earnestly pray for them? Are you not resolved henceforth to do all in your power to enlighten and save them? The Gospel of Jesus Christ is a sovereign remedy for all their wretchedness and wo; a remedy that has never failed. Wherever it has come, men have turned from their idols unto the living God; the cruelties and abominations of Heathenism have fled away; the charities of social life, and the numberless delights which endear to your heart the thought of family and of home, have diffused their blessings; integrity, industry and beneficence have shed their lustre over the nation's character; souls, immersed in the guilt and pollution of sin, and ripening only for fellowship with the spirits in the prison of never-ending despair, have been transformed into the likeness of the Holy One, cheered on earth by the consolations of his grace, and received to the mansions he hath prepared, for them that love him, in the skies. It has ever been, it will ever be, "the wisdom of God, and the power of God, unto salvation," to a dying world. This remedy, reader, it is in your power to assist efficiently in sending to the perishing nations. Without your exertions, and those of others who, like you, know its efficacy, it will never reach them, and they will "die in their sins;" for the all-wise God ordinarily dispenses spiritual blessings to men only through the instrumentality of men. Are you, then, a Christian? Does the spirit of benevolence reign in your heart? Have you the feelings of humanity? Deny yourself, and contribute liberally, systematically, and perseveringly, to send the Gospel to the perishing Heathen.

[The authorities for the statements here made respecting the ancient Heathen, are those referred to in Part I. of Leland's Advantage and Necessity of the Christian Revelation. The statements respecting the modern Heathen are derived from authors of unquestionable veracity, who have themselves witnessed the abominations they describe. The authorities of this class relied on are;—in reference to the North American Indians, James Account of Major Long's Expedition to the Rocky Mountains in 1819 and

'20; and Giddings' Exploring Tour, quoted in the Missionary Herald for 1823, p. 128;—in reference to the idolaters of Asia and the Islands of the Southern Ocean, A View of the History, Literature and Religion of the Hindoos, by the Rev. William Ward, one of the Baptist Missionaries at Serampore; A Sermon on the Idolatry of the Hindoos, delivered Nov, 29, 1816, by Samuel Nott, Jun., late Missionary at Bombay; Journal of Gabriel Tissera, a native preacher in Ceylon, published in the Report of the American Board of Missions for 1823; London Missionary Society's Narrative of the Mission to Otaheite; Farewell Letters of Rev. William Ward; and Leland's Advantage and Necessity of Revelation, Part II.]

Extracts from a sermon on the Prospects of the Heathen without the Gospel, by Bennet Tyler, D. D.

I will not undertake to decide that none of the heathen are saved. I know that God is able to change the heart of a Pagan, and to communicate to him all that light, in regard to the way of pardon, which is essential to salvation. I cannot say but there are such instances. But to suppose that this is a general fact, or a fact which exists to any considerable extent, is inconsistent with the tenor of the Bible, and with the whole history of the heathen world. "The kingdom of God, is a kingdom of means;" and the gospel is ordained as the grand means of bringing sinners to repentance, and preparing them for heaven. *After that the world, by wisdom, knew not God, it pleased God by the foolishness of preaching, to save them that believe.* God might, if it were his pleasure, sanctify and save all his people, without the instrumentality of any means. And he might also, if he pleased, give us food and raiment without the use of our labor. But such is not the plan, which his wisdom has devised. He might have changed the heart of Henry Obookiah in Hawaii, and made to him a special revelation of the Savior; but this would not have been according to the economy of his providence. No—Obookiah, must traverse the ocean, and come within the sound of the gospel, in order to be made a vessel of mercy prepared unto glory. In all ordinary cases to all classes and conditions of men, the gospel is manifestly indispensable to their salvation.

It is not surprising that those who dissent from these views should take but little interest in the cause of mis-

sions. If their views are correct, then let us sleep on, like the generations before us; and let the heathen live and die in their blindness, ignorant of Christ, and trusting in their vain superstitions. But if their views are not correct,—if, as we have seen, we have reason to believe that the heathen are in a state of sin and condemnation, and are exposed to everlasting perdition; then let us awake to a sense of their condition, and let us consider no labors and no sacrifices too great, to bring them to a knowledge of that Savior, who came to seek, and to save that which was lost.

It is estimated that there are, at this moment, not less than 600,000,000 of our race, sitting in darkness and in the region and shadow of death. All these, my brethren, are immortal beings, like ourselves. They are descended from the same progenitors—are polluted with the same depravity,—and are hastening to the same eternity. Each of them has a soul infinitely more valuable than ten thousand worlds. And how are they to be saved? To whom shall they look for mercy, but to a crucified Savior? But *how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?* It is amazing, that the Christian world have so long slumbered over the state of the heathen. Eighteen hundred years have elapsed, since our Lord gave the command, *Go ye into all the world, and preach the gospel to every creature.* Since this command was given, sixty generations of the heathen have gone down to the grave, and even now, but a small part of the world is evangelized. Do you ask, why this has been permitted in the Providence of God? The question admits of the same answer with numberless others. You might ask, Why God permits thousands who hear the gospel, to reject it and perish? You might indeed ask, why God permits sin and misery to exist at all? And the true answer to all questions of this sort, is, *Even so Father, for so it hath seemed good in thy sight.* But if you inquire for the criminal cause, why the heathen have not been evangelized, it will be found in the apathy and inexcusable neglect of those who enjoy the gospel. The apostles did what they could, to publish the gospel to every creature; and had those who came after them, prosecuted the object with the same diligence and zeal, the world would long since have been evangelized. To the shame of the

Christian world, whole centuries have elapsed while this great object has been forgotten. But blessed be God, a new era has commenced. The Christian world are waking from the sleep of ages, and are beginning to exhibit some of that spirit which characterized the apostolic age. They are beginning to feel a deep interest in the welfare of those who are perishing for lack of vision; and to make efforts for their salvation. Missionary Societies have been established in this country and in Europe; and not a few have offered themselves to the Missionary service, and have bidden farewell to their country and kindred, that they might preach Christ, where he has not been named. Numbers more, are ready to go, so soon as adequate means shall be obtained for their support. *How shall they preach except they be sent?* Who shall transport them to the distant heathen, and support them there, if those who enjoy the gospel, and who are blest with abundance of this world's goods, refuse their aid? Who of us is not emulous to have a part in this noble enterprize? Who of us can wish to stand idle in such a day as this, and look with cold indifference on the perishing millions of our race? Do we esteem the gospel a blessing, or do we consider it a curse? Should we be willing to exchange places with the heathen, or to be sent back to that state of darkness, in which the gospel found our ancestors? If so, let us burn our Bibles and demolish our sanctuaries. Let us send into exile the ministers of religion, and abolish our schools. Let us sweep away those Christian institutions in which our fathers gloried, and which they deemed the richest legacy which they could leave to their children. Let us set our carpenters, and our masons, and our smiths to work, to make us gods of wood, and of stone, and of iron. Let us fall down before our senseless idols, and cause our children to pass through the fire unto Moloch. Let us erect our swinging posts, and our funeral piles, and burn our widows with the dead bodies of their husbands. Let us degrade the female sex to the condition of slaves, and wallow in all the pollutions of the heathen world.

But if we are not willing to return to this state of barbarism—if we prize the gospel as an invaluable blessing, let us think of those who have it not; and remember the words of the Lord Jesus,—*Whatsoever ye would that men should do unto you, do ye even so to them.*

MISSIONARY PAPER, NO. IV.

THE SAVIOR'S INJUNCTION TO HIS DISCIPLES.

By the Rev. Isaac Bird, Missionary in Syria.

"*Go ye into all the world, and preach the gospel to every creature.*" Mark xvi, 15.

Among all the events recorded in the history of man, perhaps no one is more important than the advent of our Savior. None certainly demands of us a more frequent and grateful remembrance. Even aside from all consideration of the atonement, changes were then introduced in the circumstances of men more favorable than any which have signalized any other epoch. The advent of the Savior fulfilled, confirmed, and illustrated many obscure prophecies and types of the Old Testament. It unfolded more clearly and fully the character of that Messiah, who had been, and was in future more eminently to be, the special object of faith and worship to the people of God. But what is infinitely more important, this event was made the signal for breaking down the wall of partition between Jews and Heathens, and of extending to the latter the means of grace and the blessings "of the common salvation."

The prophets who prophesied of the grace that should come unto us, while they were "searching what or what manner of time the Spirit of Christ which was in them did signify," were at times indulged with a glimpse of these events. "Sing unto the Lord a new song," says one, "let the wilderness and the cities thereof lift up their voice, let the inhabitants of the rock sing, let them shout for joy from the top of the mountains; for thus saith the Lord—I have called thee in righteousness, and will give thee a covenant for the people, *for a light to the Gentiles.* Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him; he shall

bring forth judgment *to the Gentiles.*" And when the time of these glorious events approached, and they were viewed as no longer in prospect, when the Savior actually exhibits himself clothed in human flesh, even angels catch the joy, and beholding "the glory that should follow, the glory of Christ among the Gentiles, they burst forth in songs, and proclaim, "Behold I bring you good tidings of great joy, which shall be *to all people.* Glory to God in the highest, and on earth peace, good will toward men." Soon after the birth of Jesus, an aged prophet of the Lord takes the infant in his arms and rejoices and gives thanks that his eyes had seen that salvation which God had "prepared *for all people,*"* that light which he had given "*to lighten the Gentiles.*"

From our Savior's own words and conduct we see abundant reason to believe, that the great purpose of bringing the scattered heathen into his fold, was one of those which always lay nearest his heart. He announces it among the other subjects on which he preached to his disciples; he preaches it plainly and boldly to the proud, unbelieving, and indignant Jews; and when he can no longer pass from village to village preaching his own gospel, when the solemn moment arrives that he must leave his beloved disciples and give them his parting admonitions, the miserable heathen are not forgotten. Their wretched condition seems quite to engross the benevolent feelings of his soul, and to swallow up every other subject. He stops not to express to his disciples that personal attachment to them with which his bosom overflowed. He stops not to give them wise maxims to regulate their private life. He speaks of no subject but that of sending his gospel to the heathen. He has one farewell direction, and *only* one, to make to them, and that he expresses in the language of our text, "Go ye into all the world, and preach the gospel to every creature."

In contemplating the import of this solemn injunction, various topics of remark suggest themselves, but those selected for present consideration are only the following.

THE REASONS OF THE COMMAND.

THE WORK REQUIRED.

THE PERSONS ADDRESSED.

* Schleusner's rendering.

1. *The reasons of the command.* Why was it given? In view of the immense labor and sufferings necessary to its fulfilment, what probably were some of those overcoming motives which constrained the Redeemer to impose such a duty?—Doubtless *one* of these reasons was, that his kingdom and glory among men might be extended. Perhaps *another* was, that he might give scope, activity, and improvement to the highest benevolent energies of his people. *Another* reason of some importance seems to have been, that he might by his gospel overthrow the false philosophy and cruel superstitions of the heathen, and raise them to a higher state of civilization and refinement The glory of the Godhead, the spiritual improvement of his people, and the temporal benefit of all men, are objects unquestionably accomplished by obedience to this command of our Savior, and it appears neither unnatural nor irreverent to impute them to him as motives for giving it. But besides all these reasons for commanding the gospel to be preached to every creature, *another still* suggests itself, over which we cannot pass so rapidly. It is this, that *the heathen without the gospel were exposed to perdition.*

If the heathen, as a body, are likely to be lost, it is a tremendous truth, and it is one which needs to be thoroughly understood before the force of the divine command under consideration, can be adequately felt. Let us then approach to the examination of this point, with a simple desire to know the real truth, and to understand our whole duty; and let us bring with us hearts as attentive, and candid, and solemn, as the consideration can make them, that eternal life or death to many souls may be the consequence of our decision.—The supposition that the heathen, remaining such, are likely to be lost, is neither unscriptural nor unreasonable; and by a little attention, it would seem that most minds must be convinced that it is a truth scarcely less evident than it is painful. Search the whole sacred volume through, and what solitary token do you find God to have given of his approbation of the heathen? Nay rather, what judgments has he left unthreatened against all the worshippers of idols, without distinction, against all who worship and serve the creature more than the Creator? Look at the conduct and the opinions of the apostles, those missionaries of Jesus who received their

commission from his own mouth. What thought they of the state of the heathen? What high commanding object was it, which, while they carried abroad the gospel, produced in them that irresistible earnestness, that burning zeal, that heedless contempt of danger and of suffering, and that unconquerable, unwearied perseverance until death? What mighty purpose could it have been, which thus filled their souls, and bore them on through every variety of worldly affliction? Can it be said that the heathen to whom they preached were all in the safe way to eternal life, and that the apostles wished merely to civilize and refine them? Was it for *this* they broke in upon the security of the heathen, and laid before them that gospel which they received as foolishness, and which to by far the greater portion of them blocked up the way to heaven in which, by the supposition, they were walking, since it was to them a savor of death unto death? Was it such a prospect—a prospect of *destruction* instead of salvation to souls—which so supported and animated the apostles in their work? or shall we believe them, and treat them as men of at least common humanity, honesty, and truth, when they declare that they did all this *that they "might by all means save some."*

That the heathen are in the way to ruin, is evident from the fact that they are in the way of sin. They are not only *ignorant*, but *wicked*. Instead of acting honestly, according to the light that is given them, that very light, the "law written on their hearts," places them in a state of acknowledged condemnation. For the testimony of an apostle on this point, look at the opening of the epistle to the Romans. For historical testimony of modern date, take the concurrent voice of all men of piety, missionaries, judges, and statesmen, whose opinions on the case have been formed, not at a distance, but on heathen ground—not from theory, but from actual observation and experiment. "*There* is a man," says Dr. Ward, "entering on a pilgrimage. He expects to travel 1000 miles, perhaps, on foot, begging his way there and home again. Under that tree sits a man repeating the name of his guardian deity, —counting the repetitions by his bead roll. He employs a part of each day in this work, which he intends to continue till death. Ask these men their reasons for doing these things, and they will tell you it is to wash away their sins."

Now, with such a consciousness of guilt upon them, can it be imagined that the heathen live according to the dictates of their consciences? Dr. Ward, after twenty years experiment, declares that he had "never yet found one heathen man, who appeared to fear God and work righteousness." This last assertion is also made, in nearly the same words, by a writer in the Christian Observer, said to be lord Teignmouth, who had been for some years governor general of Bengal. "I never saw," he says,"*a single heathen*, of whom I could say, this man fears God and works righteousness." At a public meeting in London, Sir William Burroughs, and Sir James McIntosh, who had both held the office of chief justice in different parts of India, gave in a most melancholy testimony in regard to heathen morals. The former, speaking of the causes brought before him for trial, says, "I do not remember a single native case of importance, in which the perjury on both sides was not shocking to the feelings." The latter speaks thus; "I have in my judicial situation in India had many opportunities of witnessing the total want of moral effect in the superstition (miscalled religion) of the native inhabitants. I have with pain observed their total want of truth in their evidence. Indeed to such a degree is this immorality carried, that Sir William Jones, notwithstanding his partiality toward that people, has himself been compelled to admit its existence to a degree which made it difficult for a judge to say, after he had decided a cause among them, whether that decision were founded on the basis of truth. It is this disregard of truth among the Hindoos, which compels me to declare that the system of opinions called religion among them, *has no moral use at all.* It enforces *no duty* in life, and so far from being an aid to the magistrate, it is rather an obstacle." References of this sort might be greatly multiplied, but it were needless. Suffice it to say, that the whole concurrent testimony of men best qualified to judge on this subject is of the same tenor as that of those already adduced. If, then, such be the real state of the heathen heart, with scarcely a known exception, among a people, too, the most devoted perhaps of any in the world to their religious system, who after this will venture to say that "the heathen are honest men" "sincere inquirers after truth," and "doing the best they are able?" Who can

believe an absurdity so monstrous, as that such souls are qualified to mingle with angels and glorified saints, and to participate in the holy joys and worship of the heavenly Jerusalem? "Into that city there shall in no wise enter any thing that defileth." "Blessed are they that do the commandments of God,—that they may enter in through the gates into the city; for *without* are dogs, and sorcerers, and whoremongers, and murderers, and *idolaters*."—Such then being the moral state and the prospects of the heathen, our Savior, surveying them with an eye of divine compassion, was moved to wink at the times of their ignorance no longer, but to send the command to "*all men every where, to repent.*" On leaving his gospel in sacred deposit with his disciples, to be applied as the sovereign remedy for the miseries of man, the perishing state of the heathen appears to be one of the strongest reasons why he left the command to preach that gospel to every creature.

II. *The work enjoined by the command.* What is the *nature* of the work? What are the measures to be taken by the disciples of Jesus in order to put the heathen in possession of the gospel? Unquestionably by this term our Savior meant that work which we call preaching, at the present day, viz. that of declaring divine truth, in set discourses, to public assemblies: for this mode of preaching is sanctioned both by the example of our Savior, and by that of his apostles. Nor does it appear unlikely that, by this mode of preaching chiefly, the kingdoms of this world will eventually be made the kingdoms of our Lord and of his Christ. But while we admit that this is, in the more *special* sense, *preaching the gospel*, we ought not for a moment to suppose that this is all, or even the greater part, of what the term fairly or properly includes. To preach the gospel in the true sense of the word used by our Savior, is nothing more nor less than to *publish* it. The following passages, where, in the original, the same term is employed as in the text, may help to illustrate its use. "Jesus saith unto the leper, See thou say nothing to any man, but go thy way, shew thyself to the priest. But he went out, and began to *publish* it much." "And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they '*published it.*' And the gospel must first be *pub-*

lished among all nations." Jesus said to a demoniac he had cured, "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and *published* throughout the whole city how great things Jesus had done unto him." Every method therefore that can be taken to *publish* the knowledge of Christ, every work which tends to bring out the gospel from obscurity, and urge it upon the attention of the world, every act and every word which conveys divine truth to the human understanding, is in some sense *preaching the gospel.* And not only so, but every work *auxiliary* to these, bears the same character in a greater or less degree, in proportion as it acts more or less directly upon the great object. All that process, therefore, which is necessary to prepare a preacher of the gospel for his office, all that labor necessary to support him in it, whether this labor be performed by himself or by his friends, are no unimportant parts of the great work commanded by our Savior. Paul was no less really contributing to the spread of the gospel while making tents with Aquila, than while reasoning in the Corinthian synagogue. Live he must, or preach he could not. Now if, at this time, some friend of Paul could have stepped in, and taken his manual labor off his hands, and furnished him with his daily bread, and with the opportunity of preaching constantly, such a friend evidently would have been instrumental in giving the gospel to Corinth, no less really than the apostle himself. The work of preaching the gospel to every creature, is an extensive and diversified work. It has a great variety of parts, some indirect in their influence, some small and insignificant in themselves, but all essential. As is the case in a complicated machine, the special effect intended by it may be accomplished by the immediate operation of a single part, and yet that part may be no more essential to the result than every other organ in the instrument.

So various, and yet so connected, are the means to be used in evangelizing the heathen, that it is ordinarily in the power of every person to use them, and to do the cause essential service. Time was, when the private Christian, however he might desire to benefit his pagan brethren of the human race, saw himself in a manner shut out from all possible approach to them. He could lift his heart to God in their behalf, but in every other respect he must stand

and survey them in passive grief. That time is now gone by. Channels, wide and many, are now open through which the obscurest Christian can act upon the heathen world with the same ease with which he relieves the beggar at his door. Missionary operations are begun upon system. Men are associating in the work far and near, maturing plans, combining energies and efforts, collecting and diffusing information, and inviting the co-operation of all who are taught to pray, "*Thy kingdom come.*" A few have already repaired to the distant scene of action, and are wielding with success "the sword of the Spirit, which is the word of God."—In this war proclaimed by the King of Zion, thousands are needed for the field, some to charge the enemy, some to stay by the stuff, and manage the concerns of the camp. Tens of thousands are needed in stations more retired to provide the strength and sinews of the struggle. The pen, the press, the pulpit, the social circle, must all be improved to excite public attention, to correct public opinion, to rouse and sustain public feeling. Some must gather and train new recruits for the foreign service; others must volunteer to go, or must send their substitutes; some must make journies to collect and forward supplies; while the thousands who remain at their fire sides, uninterrupted in their business, may no less testify their love and loyality to their sovereign, by contributing, from the avails of their industry, articles, without which no army on earth, spiritual or civil was ever yet sustained.

Such is the extent of the work commanded by our Savior, and such the variety of means that may be used in accomplishing it. Go then, Christian brethren, to the business of your calling, one to your farm, and another to your merchandize, or to your mechanical trade, and feel that even *there* you can obey the command of Christ to spread the gospel. You have lamented that in your retired situation you could do so little for the perishing heathen, that their relief came so little within your power or province. Feel then that you occupy as important a post in this work as he who proceeds to the missionary field. Retired and distant as you may be from the pagan world, perhaps it is not too much to say, that there is not a heathen nation in existence, so far removed from holiness and from you, that you cannot make it feel your influence. Were all the wealth and influence and en-

ergies of Christians like you, brought to bear upon this object, they would command men enough, and ships enough, and may it not safely be added, *divine grace* enough too, not only to carry the gospel to the heathen, but *so* to carry it as to put a stop at once to their desolating abominations.

III. *The persons addressed.*—Those to whom this injunction was originally and directly spoken, seem to have been the eleven apostles; and they accordingly "went forth preaching the word everywhere,"—that is to say, in every direction. But without greater miracles than it pleased God to work, these men could not carry into full effect the command of their Divine Master, nor could he fulfil *to them personally* that promise, "Lo I am with you alway, even to the end of the world." The command therefore was not addressed exclusively to them. Nor, for the same reasons, could it have been addressed solely to the Apostles including their immediate successors. Nor are preachers of the gospel the only *class* of persons addressed by it; since most of them, unaided, are prevented from ever reaching heathen ground by a natural impossibility. The truth is, this command implies far more than it speaks. As it embraces a vast deal of *work* which it does not specify; so also it is addressed to a vast *multitude of people*, of whom no special mention is made by the Evangelist.—In the *first* place, it doubtless must remain obligatory on every generation of men until the work commanded shall be accomplished.—In the *second* place, it is one of those commands which involve relative duties, duties which can be fulfilled only by the co-operation of two or more parties, and in which case, a command addressed to one party is necessarily and equally binding on the other. And as the command resting on the head of a family to *rule* his own house well, imposes on his household the relative obligations to *obey*, and as the command to some to *preach* the gospel, involves the corresponding duty in others to *hear* it, so also the command to some to *go* to the heathen, involves in others the corresponding obligation to *send* them; for "how shall they preach except they be sent?" In the great work then of spreading the gospel, *going*, and *sending*, and *preaching*, are duties that are inseparable, duties dependent on each other, duties therefore which necessarily are all alike

enjoined in this command of Christ.—*Thirdly*, this command requires not only that auxiliary labor, which is *directly necessary*, and which is the obvious result of relative duty among brethren, but it lays a demand on *all* auxiliary labor. It claims not only what *must* be done, but what *can* be done. It is binding on all persons who can obey it *in any way*, and by any means within their reach. It is binding, and with an equal force, on all who can *preach* the gospel, and on all who can *cause* it to be preached; on all who can go, on all who can send, and on all who can *assist* in sending.—It is addressed then with equal emphasis to man and woman, to minister and people, to saint and sinner, to all who have substance to give, or influence to exert, or hearts to pray, for the perishing heathen.

Has any one of you, then, my brethren, heretofore thought that you had nothing to do with this command of Christ? Know then that you have *everything* to do with it. If *you* have nothing to do with it, then neither has any other person. Prove, if you can, that this command has no binding application to *you*, and you may prove that it has no binding application at all. Prove that *this* command has no such application, and you may prove the same of every other command like it; and you absolve yourself and the world together, from all obligation whatever in the case. Then have we no requirement left to spread the gospel. Salvation in abundance, like floods of milk and wine, has been purchased for the heathen; but here it lies upon our hands, with no provision made to send it to them. But if such provision has been made; if Jesus Christ not only left a remedy for the corruptions of the heathen, but solemnly commanded its application; if this command of his did not die with the apostles, and cannot die while heathenism lives; if it requires a work which we can all engage in, and therefore we are among the number to whom it is addressed; then let us stand with open ears and hearts, and bid it welcome. Let it fall as with a voice of thunder upon the conscience that has hitherto felt nothing; and, come what will, and cost what it may, let it be obeyed. We have here no distracting variety of motives. The consideration which urges us on to duty, is one of the simplest kind. We are not now called to contemplate the poverty and guilt, the actual and the threatening miseries of the heathen.

We are not now invited to look at the zeal of others, nor the probabilities of great success in the work of missions. We have to contemplate simply a *divine command* upon the subject. No matter, for the present, whether the heathen are rich or poor, happy or wretched, safe or ruined. No matter what others will or will not do for their salvation. No matter what the prospect—whether the heathen desire or detest our gospel, and whether all our efforts for them will be blessed or lost: the simple question is, *Shall we acknowledge the authority of Christ?* Shall we *obey*, or shall we *break*, the solemn, plain command of him who said, "*Go ye into all the world and preach the gospel to every creature?*"

After what has been said we may remark—

1. *The work of Missions has an ample apology.*

This cause has been often opposed, but it shrinks not from the most rigid investigation. Against every objection it is fully prepared for a defence. It is a work of magnanimity, and commends itself to reason. It is a work of humanity, and commends itself to the best feelings of the heart. But above all, it is a work of obedience to divine authority, and asserts its claims upon the conscience.

Most of the arguments commonly urged against missions to the heathen have their refutation from other sources, but if something yet more clear and decisive be demanded, we point to the last command of the Savior.

It is said, *We have heathen enough at home.* Where are they? Shew us a specimen of this heathenism. Shew us the man, be his ignorance or his hatred of the gospel what it may, who does not more or less feel its influence, and enjoy its blessings. If we have heathen enough at home to occupy all our benevolent effort, certainly it cannot be difficult to point them out. Let us then behold these multitudes who have never yet heard of the bible, who know neither what it reveals, nor where they may obtain it. Lead us to their bloody temples, that we may witness their obscene, and cruel, and destructive rites of worship. Lead us to the river banks, to count, as they pass along, the carcasses of men, self-immolated, floating down to feed the monsters of the deep. Let us know where burn those fires which consume the living parents with the dead; and where march those hundreds of thou-

sands to worship a block of wood, crushing each other in their crowd, dying with hunger and disease, and by voluntary sacrifice, and leaving their bones to bleach with those of other pilgrims which have from generation to generation whitened the surrounding plains.* If you cannot shew us these scenes, nor any thing like them, we deny the whole ground of your objection, and affirm that we have neither heathenism at home, nor any thing like it.

But what if we admit the fact? What if there may be found, even at the very doors of our sanctuaries, men sufficiently debased to deserve the name of heathen? Why then you will say, "*Charity begins at home.*" But is this the charity of the bible? This saying is often repeated, and not unfrequently with as much confidence as if they had been the words of an apostle; but certainly it must have had its origin from some other quarter. There is a Charity of which an apostle speaks, one which he represents as the noblest of all the Christian graces, greater than faith, greater than hope, a grace without which all knowledge and all things else are nothing. This Charity "SEEKETH NOT HER OWN."—But let us make another concession. Be it so that the maxim is just, and that Charity ought to begin at home. Yet may we not ask, Is this all that Charity has to do? Is nothing more to be expected of her than simply to begin? Is she to employ all her skill and strength and substance about the mere commencement of her work? Has she no progress to make, no finishing to do? By what magic think you will her building rise, if she has no plan, no labor, no materials provided, beyond its bare foundations?—But in defending the work of missions against these objections, we are not shut up to the task of proving that worldly men in Christian lands are not heathen, nor of proving that Christian Charity is of an expansive character. It is sufficient for us to refer to the divine command in our text.—Call the despisers of the gospel what you will, and say what you will of Charity, that does not disprove the propriety and necessity of foreign missions. Their justification rests on an entirely different ground. Their grand apology, their recommendation, their authoritative claim on your support, are found in these divine words, "Go preach the gospel to every creature."

*See the accounts of Buchanan and Ward.

Do you ask, what then shall we do with these perishing men around us, who will not obey the gospel? Leave them. Leave them, if you must, to the disposal of infinite justice. Leave them with the Bible in their hands, and with every facility afforded them for learning and obeying its sacred truths. Leave them where the sanctuary of God rises full in their view, a standing monitor of their duty, and with its lifted spire points them to a temple in the skies. Leave them surrounded with the heralds and other servants of Christ the living subjects and witnesses of his mercy, and by whom he daily proclaims to them, "Ho, every one that thirsteth, come ye (also) to the waters." And why not leave them? Look at the example of the primitive disciples. Have not we every inducement which *they* had, to send the gospel abroad? and had not they every reason that we have to confine their efforts at home? How is it then that *they* justified themselves in the course they took? Had not the churches at Jerusalem, and Antioch and Philippi, and Corinth, heathen enough at home? heathen who had claims as strong upon them, as ours have upon us? Are our heathen more numerous than those that surrounded the church at Ephesus, or do they cry with a louder voice, or a more blind and fatal phrenzy, "Great is Diana of the Ephesians?" Why then did the disciples of Jesus ever leave Jerusalem, or Ephesus, or Corinth? Why cross sea and land in search of heathen? Had they not heathen enough at home? Why stretch their thoughts so many hundred miles off as the city of Rome? Above all, how came they ever to think of heathen in an island so distant and insignificant as the land of our fathers? Why could they not have busied themselves at home, and suffered our fathers and us, down to the present generation, to go on in our heathen abominations, sacrificing human victims, and looking for salvation to gods like Thor and Woden? We know the reasons of their conduct. Theirs was a charity which had a *progress*, as well as a beginning. Theirs was that heaven-born charity which "*seeketh not her own.*" But their great commanding reason, which outweighed every other, is yet to be told. The Lord Jesus Christ, the centre of their affections, who had bought them with his blood, whom they had covenanted to serve for life, and whom to disobey was eternal death—He had said to them, "Go ye into all the world, and preach." This clear-

ed up all their difficulties, silenced every murmur, and was alone sufficient to bear them through all their journies and sufferings. After hearing this command, of what avail, think you, were all the opposing maxims of men? What though their near relatives, in the ardor of their affection, clung around their necks to detain them? What though their Christian brethren, with a mistaken policy, said to them, "Stay with us—you can be useful here—despise not the claims of friends, of kindred, and of country—love not your neighbor *better* than yourselves—beware how you roam abroad, leaving heathen behind you, exposing your own lives, and weakening the hands of your brethren—by attempting to grasp too much we shall sacrifice all we have gained—by extending the outposts of Christianity at such a rate, we shall lose the *citadel itself*—we cannot consent to your departure—we need all our labor, and all our wealth, and all our men, and religion, at home." Of what avail was all this to them, when the language of Christ was, "Go:"—"Go scatter *abroad* the blessings of salvation. Diffuse *far and wide* the life-giving influence of the gospel. Let no bounds be set to your journies. Penetrate every desert, cross every sea, scale every mountain, and see that not a creature in earth's farthest, darkest corner, be left untold of my sufferings and my compassion."

It is often objected that *Christ can take care of his own church*—that when the time shall come for it, Christ can convert the heathen without our assistance. And so indeed he can. He can teach the heathen his truth by *direct inspiration.* Or if he chose to employ human instrumentality, and we refuse to act, he can raise up a host of missionaries from among the Jews, or from among the very pagans themselves. He can appear, at mid-day, in a light from heaven above the brightness of the sun, and give conversion and apostleship to a thousand Pauls in a day. He can send them forth to preach without the trouble of preparation. He can send his ravens to feed them as he did to his prophet, or rain them down manna from heaven, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject? Does the mere fact that Christ is almighty, secure the salvation of the heathen? In what way does it secure this, any more than it secures any other desirable object? He can preserve

your life and health without your assistance. He can convert to himself all your friends and neighbors and countrymen—all the heathen of whom you speak around you. But do you therefore sit down and rejoice over these objects as being secured? Do you banish all care, and make no provision for your worldly support, none for the religious instruction of your family, none for the public ordinances of the gospel? But allowing that Christ were not only able, but *willing*, to convert the heathen without our co-operation —allowing that their salvation is positively certain, though we do nothing: even this supposition would not affect, in the least degree, our duty to spread the gospel; and for this plain reason, that it does not alter one jot or one tittle of the Savior's last command. This solemn charge of his still remains, in all its force, "Go ye into all the world and preach the gospel." Here is work marked out for every Christian disciple, and here are solemn orders to set about it. And shall the servant when his task is set before him, stop to pry into the plans of his master, to insist on knowing the reasons and utility of the work, or to consider whether the master himself may not perform a part of it, or the whole of it? When the absolute command of Christ is resting upon us, does it become us to postpone our obedience till we shall know what the Savior himself is *able* to do, or *willing* to do?

Again it is objected that *missions are attended with little success.* We doubt the truth of the assertion, and pledge ourselves to show, by a great collection of facts, that the preaching of the gospel has been as successful *abroad*, as it has been *at home.* But if any think this impossible, and still urge the objection, we ask, where are we commanded to be successful? Is this any where made a part of our duty? Has it ever been said to us, "Go, fill that pagan heart with the love of God—go, break up the foul system of idolatry, and bring its deluded votaries, submissive, to the foot of the cross?" But if again we have failed to meet the objection, if still you cannot join in the work of missions till you have greater proofs of its success, we make our final appeal to the command of Christ. This you certainly cannot evade. Here is no proviso, no condition, no qualification. Whether the work be pleasant or irksome, easy or difficult, successful or unsuccessful, *"Go, preach the gospel."*

In short, it is not easy to conceive what argument can stand in opposition to a mandate so plain, so authoritative, so divine. It refutes every objection, solves every doubt, sweeps away every obstacle. Bring up every ground of justification or excuse for neglecting the heathen, and it passes over them all, as fire over the wood, the hay, and the stubble. As fast as you state, one after another, your grounds of hesitation, and your queries of curiosity, the Savior will reply to you as he did to Peter, "What is that to thee? follow thou me. Feed my sheep, feed my lambs." "Attend to *your own* duty and leave the church and the world to a better providence than yours." He will say to all the difficulties, discouragements, and hardships you can mention, "Did I not know all these, ten thousand years ago? Think you I set out rashly in the work of man's redemption, and did not count the cost? Did I not know what I myself must suffer? Did I not see beforehand the sorrow, the sweat, and the agony of the garden? the mockery, the wounds, and the pangs of Calvary? Did I not see, too, what my co-workers must undergo? Think you I did not know that to spread the news of my redemption would be a work of difficulty—that it would cost you many a purse of gold, many an aching heart and parting tear, many a night of watching, and many a day of toil, and weariness, and painfulness? I tell you the cost was faithfully and fully counted at the first, and still I thought it best to meet *my* sufferings, and still I think it best that you meet *yours*. "Go—preach the gospel to every creature."

2. *This command of Christ not only removes every objection to missions, but it furnishes a powerful stimulus to action.* It comes clothed with infinite authority. It comes from the Maker and Redeemer of the world. It comes in the affecting shape of a dying charge, an injunction of such high and solemn import as to occupy the closing paragraph of the gospel. If we would evade the duty it requires, we might as well attempt to evade the duty of repentance. He that said "Except ye repent ye shall all likewise perish," said also with that same mouth, "Go ye into all the world, and preach the gospel to every creature." If a man neglect either of these commands, of what avail will it be to him that he obey the other? "He that offendeth in *one* point is guilty of all." "Then are ye my friends," said the Redeemer, "if ye do *whatsoever* I com-

mand you." This command then of the Savior admits of no escape or evasion. It must be obeyed at every hazard. Whatever else be neglected, this must be attended to. Let it reduce every follower of Christ to the humble condition of his Master; let him have not where to lay his head; let it make him a proverb and by-word; let it bring pinching and lasting poverty, on all Christendom; let it cost us as much blood and treasure as ever wars have wasted: still we must spread the gospel. Christ has sent forth his command, and surely he will never recal it. With the consequences of our obedience, we have nothing to do. Christ will take care of these, and will make them sufficiently glorious. Our simple business is, to go straight forward in our work:—to go forward, united, unwearied, undaunted; and to pray, and labor, and suffer, and die.

3. *Great guilt is chargeable on the Christian church.* Why is it that the heathen have remained thus long "having no hope, and without God in the world?" Did that love, which brought the Savior down from heaven, permit him to leave the world without making sufficient provision for its wants? God forbid. There is balm enough in Gilead, there is a competent physician there: why then is not the health of the heathen recovered? Eighteen hundred years ago did the Savior deposit with his people that gospel which brings pardon and salvation to a revolted world. Then did he solemnly assure them, that it was not for their own benefit merely that he left it, but for the benefit alike of all their brethren of the human race. Then too did he lay upon them his last and farewell charge, to see this gospel sent to all for whom he left it. This charge the church has disregarded! This gospel we have refused to publish. We hold the sovereign balm that has been left for the healing of the nations, and refuse to apply it. The river of life was set to flow through the world, but we have been filling up its channel. Its waters stand and stagnate in our land, while barrenness and death still overspread the desert beyond us. Three quarters of the world lie in ruins. Millions of heathen are daily thronging the way of perdition, not, be it observed, because Christ has made no provision for them, but because we, his unfaithful depositaries of that provision, have dared to withhold it. Multitudes of these souls, had we been faithful to our trust, would have been now numbered among the followers of the Re-

deemer; these multitudes, therefore, perish, not merely by their *own* guilt, but are, in an important and fearful sense, the victims of our disobedience. Will our skirts be found clean when God maketh inquisition for blood? Will not that be a tremendous moment when Christ shall summon us before him, to inquire what use we made of his sacred deposit? With what face shall we meet him? and with what face shall we meet the heathen at the judgment, when first they shall be told what provision Christ had made for them, and how cruelly we withheld it? With what feelings shall we listen to their trial, and hear at last the appalling sentence that seals their final doom? Will not conscious guilt overwhelm us, will not the dread of divine wrath fall upon us, and shall we not *deserve*, as well as fear to be swept away in the general condemnation? The Lord grant that we may find mercy at that day.—*Amen.*

ADMITTED TRUTHS.

The efforts made by Christians, within the last thirty years, to send the gospel into the dark places of the earth, have left a deep impression extensively upon the minds of reflecting men, that the following positions are unquestionable: viz.

That the state of the heathen nations now is substantially the same, as it was in the days of the apostles;—

That, in many countries called Christian, the inventions of men and the accumulated superstitions of ignorant and corrupt ages, have utterly eclipsed the light of revelation, and reduced millions of souls very nearly to the level of absolute paganism;—

That, reckoning heathens, Mohammedans, and the ignorant and superstitious in countries nominally Christian, we cannot avoid the conclusion, that more than nine tenths of the human race are without any correct knowledge of God and his government, any just views of sin, or any true apprehension of the way of salvation;—

That the gospel affords the only adequate relief for the temporal, as well as the spiritual wants of men;—

That before it can afford this relief, it must be preached, understood and obeyed;—

That wherever the gospel is preached in simplicity, and with persevering fidelity, it is proved to be the *power of God and the wisdom of God*, in some who believe:—

That, in fulfilment of the divine promises, God has shown himself willing to accompany the labors of his servants with the renewing and sanctifying influences of his Spirit; and,

That there is ample encouragement to multiply faithful teachers, and send them to every land, in expectation of a glorious advance of truth and holiness, which shall reach the nations, and bring men universally to rejoice in the salvation of Christ.

Though these positions are fully admitted to be true, a very small number are found, who are willing to carry them out into all their practical consequences. Nothing can be clearer, than that men are bound to make exertions for the benefit of their fellow men, in proportion to their own ability, and the magnitude of the blessings which they endeavor to communicate. And when these blessings are inconceivably great, and the probability that they may be communicated is strong, we are bound by the general law of benevolence, if there were no express command on this subject, to make vigorous, cheerful, and long continued exertions, that there may be no failure on our part, in the great and holy work of bringing penitent sinners home to God. It is too plain for argument, that every professed follower of Christ is bound by his profession, taken in any intelligible sense, to do something for the common cause of religion; and every well instructed Christian, who thinks he knows experimentally the value of the gospel, cannot consistently do less than devote a worthy portion of his time and property to promoting the spiritual good of mankind. And this portion should be appropriated as a matter of system and of fixed principle. What portion of our time and property should be deemed worthy, must be settled by a reference to the most obvious motives to Christianity, and especially to those feelings of love, gratitude, and generous sympathy, to which the appeal is so often made by our Savior and his apostles. No conclusion short of these can be entertained for a moment, unless we go the full length of releasing ourselves from all obligation to labor for the good of others; and thus declare concerning ourselves, that we are not

partakers of the divine nature, that we have not the spirit of Christ, and that we do not lay up treasure in heaven. This would be no less, than to disinherit ourselves from our Heavenly Father's bounty, to rely for happiness upon our own resources, and to proclaim ourselves independent of God. To such frightful extremities must we be led, unless we are willing to acknowledge that we are *not our own*, but *are bought with a price*, and that no true Christian *liveth to himself*. No man who is duly mindful of his spiritual nature and his immortal destiny, can withhold from the service of the church, and of the great human family, those faculties, which he received by the grace of his Redeemer.

[*Annual Report of the Prudential Committee for* 1828.

"Is it nothing that millions, hundreds of millions of men, advance, generation after generation, like victims to the slaughter, ignorant of Christ the Great Deliverer, so far as we are concerned, through our neglect or unfaithfulness? Will there be no requisition for blood hereafter? and is there nothing of awful responsibility, in having the blood of millions upon millions required at the hands of the church? Without referring to the eternal happiness that will be lost, the accumulated misery that will be endured,—Is *obedience* only so fearful and discouraging? is there no responsibility connected with actual *disobedience* to a known and acknowledged command? Has the command to love God with all thy heart, and thy neighbor as thyself, been withdrawn?—the order, 'Go, teach all nations,' been cancelled?—or the solemn warning, 'If thou forbear to deliver them that are drawn unto death, or those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?' Has this lost its power? No; every moment since we professed discipleship, its application and force have been increasing, and it will be augmented by every moment that obedience is delayed?"

[*Rev. Wm. Ellis's Sermon before the London Missionary Society.*

MISSIONARY PAPER, NO. V.

A COMPARISON OF THE APOSTOLIC AGE WITH THE PRESENT, IN RESPECT TO FACILITIES FOR CONDUCTING MISSIONARY OPERATIONS.

By the Rev. LYMAN BEECHER, D. D. of Cincinnati, Ohio.

IT is the opinion of many, that this world can never be evangelized. They have not passed over the land to search it out; but, quite at ease at home, they have learned that the people be strong which dwell in the land, and that the giants, the sons of Anak, are there, in whose sight, as well as their own, they would be as grasshoppers, should they attempt their conversion.

But is it certain that the earth cannot be evangelized? Shall the god of this world for ever wield his iron sceptre over it; and altars smoke with human victims, and the waters be tinged with the blood of infants; and the funeral pile consume the living and the dead? Shall these faint-hearted predictions of sloth and unbelief be received? Is there a heart that does not say—Let us try; and if the redemption of the world be impossible, let us learn it by experiment and failure, and not from idle and ominous prediction?

But why cannot the earth be evangelized? A large portion of it has been; and it is easy to show, that fewer obstacles impede the work now, and greater facilities aid it, than attended the introduction of Christianity, in the primitive age.

1. *Our geographical knowledge is more comprehensive and minute.* Consult an ancient map, which sheds light upon the known, and throws darkness upon the unknown, parts of this world; and nearly one half the territory now explored, was "terra incognita,"* at the era of the intro-

* Unknown land.

duction of Christianity. How could the knowledge of the Lord be made to cover the earth, when one half the habitations of men were undiscovered? And what shall hinder it now, when men have run to and fro, and scarcely a desert, or a habitable spot is left unexplored.

2. *The intercourse between different parts of the globe is becoming daily more frequent and easy*, contracting the dimensions of the world, and bringing the most distant parts into near neighborhood. The proximity of nations is increased, and the antipodes are nearer neighbors now, than the extremities of Europe were in the primitive age. When Paul navigated the Mediterranean sea, they had no compass; and sailed by the stars; and when these were hid, they lost their reckoning, and were wrecked. And as to the broad Atlantic, they dared but just to look out upon it, and creep along the shores of Africa and Europe. But now, the improvements in navigation have made the Atlantic less hazardous than the Mediterranean was 1800 years ago, and have enabled us to circumnavigate the globe as safely, and almost in as short a time, as it once required to coast around that inland sea; while by steam, and by canals and rail-roads, rivers are overcome, and mountains are brought low, and vallies are exalted, to prepare the way of the Lord before him.—By the rapidity and ubiquity of commercial intercourse, the whole world is more accessible to missionary enterprise now, than the Roman empire was in the days of Paul.

3. *The attachment to false systems of religion, and the repugnance to Christianity, are by no means as great now, as they were in the primitive age.* Idolatry then was in the vigor of manhood: it totters now with the imbecility of age. It was sustained then, by the pride and policy of one of the most civilized and energetic nations that ever existed. There is not at this time on earth, so much influence of civilization, and vigor of intellect, and deceitfulness of philosophy, and impetus of policy, and virulence of enmity, to be combined against Christianity, as the Roman empire arrayed against it. Judaism was then fierce and implacable: it is tamed now by persecution, and enfeebled by sickness of heart through hope deferred, and is half prepared to cry, Hosanna to the Son of David And as to the potent powers of opposition, which have

arisen since the apostolic age—the Mohammedan and the Papal—they, too, are waxing old, and passing away. All systems of error seem to have had their day;—To have made full proof of their tendency to moral dissolution, and to have brought the world into a posture of waiting for that blessed religion, which is for the healing of the nations. The god of this world has no such troops at his command now, as those with which he then attacked Christianity. The very heathen have, in some instances, thrown away their idols without a substitute; and in many instances, have invited the introduction of Christianity, and contributed for the translation and propagation of the Bible.

4. *The resources of the world, physical, intellectual, and moral, are greater now, than in the primitive age, and are chiefly in the possession of nations which are nominally Christian.* England and America, with continental Europe, could sway the destinies of the world, small as the proportion is of Christian population, compared with the idolatrous. In a war for empire, or at least for decisive universal influence, the power and the dominion under the whole heaven would be found with the advocates of Christianity. In other words, Christian nations are able, if they are disposed, by power or policy, to propagate and protect Christianity throughout the world.—But in the beginning, it was not so. The whole civilized world was then in arms against Christianity; and all that policy, and power, and malignity could do, was done to stop its progress. The storms of ten persecutions roared round and beat upon the friends of Jesus, three hundred years, almost without intermission; and yet, in opposition to the tremendous onset, they planted the banners of Christ in almost every portion of the Roman empire, and witnessed at length the downfall of idolatry, and heard the shouts of victory.

5. *The number of Christians on earth now, their amount of resources, and their character and influence on society, give us advantages in propagating Christianity, unspeakably greater than those enjoyed by the little band of primitive disciples.* Christianity commenced its onset upon the world with an army of twelve men, unknown to fame, poor, without learning, and unpatronised. It is now

sustained by the favor, intellect, and wealth of 200,000,000 of nominal Christians, and we may hope by not less than 10,000,000 of the real followers of the Lamb.

6. *The means of extending knowledge, and influencing the human mind by argument and moral power, are multiplied a thousand fold.* The Lancasterian mode of instruction renders the instruction of the world cheap and easy. The improvements of the press have reduced immensely, and will reduce yet more, the price of books, bringing not only Tracts and Bibles, but even libraries, within the reach of every man and every child. But in the primitive age, the light of science beamed only on a small portion of mankind. The mass of men were not and could not be instructed to read. Every thing was transient and fluctuating, because so little was made permanent in books and general knowledge, and so much depended on the character, the life, and energy of the living teacher. The press, that lever of Archimedes, which now moves the world, was unknown.

7. *Modern improvements in civil government facilitate the propagation of Christianity.* When Christianity commenced its career, and ages afterwards, physical power was the chief engine of government. Now, it is intellectual and moral power. The world is passing from the dominion of bayonets, and coming under the influence of a public opinion more potent than fleets and armies. Kings feel the power of it, and are fortifying against it. The slave trade is retreating before it; and despotism and war are destined to be turned out of the world by it. The press has more power than all the despotic thrones in Europe. Not one of them would stand by the side of it for a quarter of a century. But this public opinion, created by the press, and now rising and extending its omnipotent legislation over men, is modified more by Christianity, than any other, or by all other causes.

This progress of civil and religious liberty is laying the world open to the invasion of Christianity. There is a vitality in Christianity, which, if it be left to its own energies, unopposed and unprotected by the civil power, will not fail to extend it rapidly over the earth. As yet, it has had no fair experiment: for no sooner did governments cease to persecute, than they undertook to foster Chris-

tianity. It became an object of civil legislation and of civil patronage. This polluted the church by the introduction of worldly men into the ministry; destroyed her spirituality, corrupted her doctrines and worship, and made her a secular community under an ecclesiastical exterior: and to this time, the *protection* of the church, so called, by civil governments, has been the chief cause of her declension, and the chief obstacles to the spread of vital religion through the earth.

But a new era is opening upon the world. The rights of conscience are beginning to be understood, and religion to be no longer an object of civil legislation. Her chains are falling off; and in her loveliness and strength she is now, for the first time, going forth to redeem the nations, unaided and unopposed by the civil power. All missionary efforts are conducted now, not by governments, but by voluntary associations of the pious and benevolent. This is all Christianity needs. Give her but opportunity, and she will enlighten and emancipate the world.

But it will be said, *The apostles had the gift of tongues to aid them.*

This was because they were persecuted, and had no time, nor place, nor resources for study. But our academies, and colleges, and theological seminaries, and literary leisure, supersede the necessity of these miraculous gifts, and more than balance their advantage; for they had only the gift of *speaking* various languages, while we can not only command by study the speech of all nations, but can give them the Bible and religious books in their own tongues wherein they were born. They, like Alexander, made rapid conquests, without the means of permanently retaining them; but we invade, and by means of the press we fortify, passing onward from conquering to conquer, till He whose right it is, shall reign on the earth.

Will it be said, *The apostles had the power of miracles?*

But this was only to authenticate their commission as the servants of the Most High God, before the canon of revelation was completed, and the permanent evidence of its divine authority consummated. Yet, except the mo-

mentary wonder, we have all that they possessed in the testimony of the same miracles to the inspiration of the Bible, and in the accumulating evidence of prophecy, and the moral efficacy of Christianity.

Miracles are not needed now. Our evidence that the Bible is the word of God, is as ample as the apostles' evidence was that they spoke by a divine commission. The man of God, therefore, is, with his Bible in his hand, thoroughly furnished unto every good work.

It is thought by some, that *the sudden convictions and transformations of character, in the primitive age, were miraculous interpositions, and that, on this account, Christianity prevailed then but cannot prevail now.*

But the entire narrative of the Acts of the apostles shows, that miracles only arrested the attention and convinced the understanding, while the power of truth and of the Holy Ghost changed the heart. But be it so, that the power was miraculous. Then we have it still, as really as the primitive church. Under the preaching of the Gospel, men are now pricked in the heart, and inquire what they shall do to be saved, and find joy and peace in believing. Revivals of religion are extending through the land, with increasing frequency and power, producing precisely the moral transformations, which were produced on the day of pentecost; and they will doubtless continue and extend, until a nation shall be born in a day.

Should any be still disposed to insist, that our advantages for evangelising the world, are not to be compared with those of the apostolic age, let them reverse the scene, and roll back the wheels of time, and obliterate the improvements in science and commerce and arts, which now facilitate the spread of the Gospel. Let them throw into darkness all the known portions of the earth, which were then unknown. Let them throw into distance the propinquity of nations, and exchange their rapid intercourse for cheerless, insulated existence. Let the magnetic power be forgotten, and the timid navigator creep along the coast of the Mediterranean, and tremble and cling to the shore when he looks out upon the loud waves of the Atlantic. Inspire idolatry with the vigor of meridian manhood, and arm in its defence, and against Christianity, all

the civilization, and science, and mental power of the world. Give back to the implacable Jew his inveterate unbelief, and his vantage ground, and disposition to oppose Christianity in every place of his dispersion, from Jerusalem to every extremity of the Roman empire. Blot out the means of extending knowledge, and exerting influence upon the human mind. Destroy the Lancasterian system of instruction, and throw back the mass of men into a state of unreading, unreflecting ignorance. Blot out libraries, and Tracts; abolish Bible and Education and Tract and Missionary Societies; and send the nations for knowledge to parchment, and the slow and limited productions of the pen. Let all the improvements in civil government be obliterated, and the world be driven from the happy arts of self government to the guardianship of dungeons and chains. Let liberty of conscience expire and the church, now emancipated and walking forth in her unsullied loveliness, return to the guidance of secular policy, and the perversions and corruptions of an unholy priesthood. And now reduce the 200,000,000 of nominal, and the 10,000,000 of real Christians, spread over the earth, to a few hundred disciples, and to twelve apostles, assembled, for fear of the Jews, in an upper chamber, to enjoy the blessings of a secret prayer-meeting; and give them the power of miracles, and the gift of tongues, and send them out into all the earth to preach the Gospel to every creature.

Is this the apostolic advantage for propagating Christianity, which throws into discouragement and hopeless imbecility all our present means of enlightening and disenthralling the world? *They*, comparatively, had nothing to begin with, and every thing to oppose them: and yet, in three hundred years, the whole civilized, and much of the barbarous world, was brought under the dominion of Christianity. And shall *we*, with the advantage of all their labors, and of our numbers, and a thousand fold increase of opportunity and moral power, stand halting in unbelief, while the Lord Jesus is still repeating the injunction, *Go ye into all the world, and preach the Gospel to every creature;* and repeating the assurance, *Lo, I am with you alway, even to the end of the world?* Shame on our sloth! shame on our unbelief!

We need not be disheartened. We possess a thousand fold the advantage of apostles and primitive Christians for the spread of the Gospel. And shall the whole church on earth—shall the thousands who now profess the pure religion—be dismayed and paralyzed at an enterprise, which had once been well nigh accomplished by the energies of twelve men?

But what can be done?

There must be *more faith* in the church of God. All the uncertainties and waverings of unbelief must be swept away by the power of that faith, which is the substance of things hoped for and the evidence of things not seen. Those "scenes surpassing fable," when Satan shall be bound, and an emancipated world shall sing Hosanna to the Son of David, must rise up before us in all the freshness and inspiration of a glorious reality. Such faith, and only such, will achieve again the wonders it wrought in other days. It has lost none of its power. Again, it will subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness become strong, wax valiant in fight, and put to flight the armies of the aliens. For this is the victory that overcometh the world, even our *faith*.

There must be *a more intense love for Christ* in his church. Such love as now burns dimly in the hearts of Christians; a low, and languid, and wavering affection; halting between the opposing attractions of earth and heaven; may answer for standing upon the *defensive*, but never for making that *vigorous onset* which shall subdue the world to Christ. Effort will never surpass desire. And as yet our hearts are not equal to those efforts needed for the achievement of victory. They linger and look back upon the world. They hesitate; and slowly, and with a sigh, part with substance in penurious measure. Weight hangs, as yet, on the wheels of the Victor's chariot: and never, on earth, as in heaven, will it move,

> "Instinct with spirit,
> Flashing thick flames, ... unless
> Attended by ten thousand thousand saints."

CONCLUSION OF THE TWENTY-THIRD ANNUAL REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

TWENTY years ago, the fundamental principle of Christian morals, *that it is the duty of* EVERY ONE *to take some part in sending the gopel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and Sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprise. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A

larger and larger number of individuals will engage in the glorious enterprise, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts; and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A *second* fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant governments. It is easy to see, also, that all pagan and Mohammedan countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

Another fact of great interest is this—that by means of a *few* languages we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese language is spoken by not less than a *fifth* part of our race. Throughout the whole of southern Africa there appears to be, substantially, but two languages. The Polynesian islands, though scattered over a great ocean, and embracing different dialects, are believed to contain not more than one or two languages. And the farther researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

The power of the press is *another* fact of amazing interest. It is a gift, which we should probably all choose in preference to that of tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time: and, so far as the *means* are concerned for sending the gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the church.

Another fact of commanding interest is this—*that very many, if not all the leading superstitions of the world, are comparatively in their dotage.* Not one of them stands forth in the giant strength of youth. Not one of them

exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage* than in *passion;* and long is the time since the religion of China was animated by mind and feeling. As for Mohammedanism and Popery, they are on the wane, and cannot possibly recover.

The *last* and perhaps the most remarkable fact which will be mentioned, is—*that the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without concert, in most of the great districts of the unevangelized world.* Thus, among the American Indians; the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers, and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun, on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence, China will one day be entered from the north; and some are now preparing, and more are hastening, to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is

it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the WHOLE WORLD is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

MISSIONARY PAPER, NO. VI.

WHEN A CHRISTIAN MAY BE SAID TO HAVE DONE HIS DUTY TO THE HEATHEN.

I am much burdened to-day with a consciousness of blood-guiltiness—how dreadful is the reflection, that any should perish who might have been saved by my exertions.—*Journal of Henry Martyn.*

EVERY Christian sees that the work of sending the gospel to the heathen is a *great* work. To furnish elementary instruction, and Bibles, and preachers for 500,000,000 of pagans, all of whom are unwilling to make any considerable exertions to procure instruction for themselves, is certainly a *great* work.

It appears so, especially, when we reflect, that, including the whole population of our own country and Great Britain, and of the small portion of continental Europe where the power of the gospel is felt, there are less than 50,000,000 from whom any aid can be expected in accomplishing it.

To send the gospel to the heathen, is a work of *great exigency.* Within the last thirty years, a whole generation of 500,000,000, for aught we can see in their character, or in the word of God, have gone down to eternal death. This flowing tide of generations has not stopped; but while you are reading this paper, it is flowing on, and hundreds are dropping off the stage, and lying down in sorrow. Within a single year millions must die without hearing the gospel, or making any preparations for a future state; and within thirty years more, another generation will be beyond the reach of Christian effort; and another generation still, as ignorant, as miserable, and as unfit as the last for a holy heaven, will be in their places. With such rapidity is this mighty current of human beings filling, and again emptying the world of its inhabitants. Is not, then, the state of the heathen a state of the most

agonizing exigency? Their souls are at stake. No offers of salvation are made to them.

If the gospel is to be sent to the heathen, it must be sent by somebody. The Bible will not translate itself, and travel into India, and put itself into the hands of the worshippers of idols, and make itself understood by those who cannot read and do not love it. God will not send an angel to carry the Bible and preach the gospel to the islands of the sea. If this is ever done, it will be done by those who already have the Bible and value it—it must be done by Christian churches and congregations.

These 500,000,000—this world full of heathens—must *be evangelized by Christians of this generation.* We read of the heathen in the time of Paul, and in ages since, and we are apt to regard them as a *protracted generation*, who have lived down to this day, and may live for ages to come; and to think, that if the gospel is sent to them any time within five or six centuries, it will be soon enough. If they are not evangelized by us, they may be by our children, or our children's children. But it is not so. A generation of heathens live no longer than a generation of Christians; and the heathens now on the earth must be evangelized by the Christians now on the earth, or they never will be evangelized. We cannot transmit them down to our children. So that the whole burden of sending the gospel to these 500,000,000 heathens must be devolved on the Christians now living, and all to whom they fail to send the gospel must die without enjoying the benefits of it.

Under such circumstances, every Christian who knows the worth of the soul, and is convinced that the gospel, and nothing else, possesses power to save it, will ask—*What can I do?* The work is so great, that my utmost efforts can do but little of it, while the consequences of delay are so fatal to the eternal welfare of the heathen, that none of it ought to be neglected a single day. *What efforts then ought I to make?* How shall I know that I have *cleared myself* from blood-guiltiness, by having done all that Christ requires of *me?*

It is to be supposed that every Christian desires to know the real state and prospects of the heathen, the progress of the gospel, what part God requires of him, and what it is his duty to do in this work. No one can wish to neglect

his duty, through ignorance, or a want of consideration, and thus involve himself in guilt.

If any do not wish to know their duty, or do not think the ascertaining of it to be worth some trouble, to them nothing which can be said will be of any use. The attempt here made is to suggest some general principles, which shall aid those who are disposed to give the subject of missions an attentive and prayerful consideration, in ascertaining what the word and providence of God are now calling upon them to do for the heathen world.

The following remarks, in order to be more appropriate to those who read them, will be divided into two parts, addressed to *Ministers*—and to *Private Christians.*

PART I.

When has a Minister done his Duty to the Heathen?

It is possible that some ministers may ask, what duties they can have to perform to the heathen? When they entered on the ministry, they decided that it was not their duty to become missionaries. All their care and all their efforts are due to the church and congregation, of which they have the charge. What duty, then, can they owe to the heathen, unless it be to pray for them? They read the accounts of the character and condition of the heathen, of missionary operations and success, as matters of interesting religious curiosity indeed, but as something not at all designed to lead them to act, or in any way to affect their conduct. There are missionaries, they think, to translate the Bible and distribute it,—to superintend schools and to preach the gospel; and there are missionary societies to furnish funds; and there are individuals designated to select missionaries and send them to the heathen; and whose appropriate business it is to superintend the work of evangelizing the world. What special effort, then, can it be necessary for them to make?

But are not missionaries, and those who manage the concerns of missionary societies, perfectly dependent?—They are not only dependent on the Spirit of God for *suc-*

cess, but they are dependent on their brethren in Christian lands for the *means* by which to carry on their operation.

The Christian community must themselves understand this subject; and they must act according to what they see the exigency to be. Now who are appointed to search the word of God, and ascertain the duties which Christians owe to the heathen, and urge them to perform these duties? Are not ministers?—Who are carefully to watch the providence of God, and ascertain what duties God is thus, at particular times, requiring of Christians? Are not ministers?

It is impossible for a stranger, unacquainted with the circumstances of individuals, to bring forward principles, which shall apply to every case, and thus tell all that it is the duty of a minister to do for the heathen. He must seriously consult his own conscience on the subject. Some things, however, may be pointed out, which it is the duty of every minister to do, and which, if he has not done, he cannot say that he has done his duty.

1. A minister cannot say that he has done his duty to the heathen, *if he has not made himself well acquainted with their condition, and with the missionary operations of the present day.*

He ought to peruse some of the best books on this subject. He ought to examine the New Testament in the light of a history of the first Christian missions, expressly for the purpose of ascertaining what directions it gives, and what spirit it inculcates, in respect to spreading the gospel. He ought to acquire from thence a scriptural view of the character and condition of the heathen, and of their claims to the sympathy, the prayers, and the efforts of Christians; and to see there how directly the duty of sending them the gospel is enjoined, how the apostles and early Christian preachers regarded this injunction, how they felt and labored for the heathen, and what success the gospel had in their day. He will then learn how Christianity was spread at first, and how it is to be spread until it fills the world. He should compare the greatness of the work with the present amount of efforts to spread the gospel, and thus learn how urgent the call is upon the Christian world. He should especially become acquainted with the operations and prospects of American missionary

societies—the channels through which our churches send the gospel abroad. This would lead him to a careful perusal, every month, of their official publications. He would thus have a clear view of the fields of their labor, of the current results, and of the wants of the respective missions.

Interest in the religious state of the world, and in the progress of the Redeemer's kingdom, ought to induce a minister to seek for such information.—He ought to do this, even if he had no part to perform in the work. What would be thought of that man's sincerity, who should make loud pretensions to patriotism, and yet should take no pains to learn the state of his country, and show no desire to know its dangers and its prospects; and that to when his country was in a critical emergency? The Christian minister professes to be a member of the kingdom of Christ, and to love that kingdom. Can he feel as the captive Israelites felt, (Psalm cxxxvii, 5, 6,) "If I forget thee, oh Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy;" and still feel contented while he is ignorant of its situation and prospects?

What, especially, would you think of the patriotism of that man, who should hold a responsible office, and have a portion of the resources of his country under his control, to be used at his discretion, wherever the exigencies of his country demanded; and who should, notwithstanding, remain ignorant of these exigencies, and of course, ignorant of what call was made upon him for action? The minister is an officer in the kingdom of Christ. He can exert influence over a portion of its subjects and resources. Can he then be a good and loyal subject, and a faithful officer in his kingdom, while he takes no pains to inform himself of its state and prospects? This kingdom is now carrying on a war with the prince of darkness, with a world that has revolted, and is lying in wickedness. Shall he take no interest in the progress and success of the war? The church has invaded the empire of darkness; the van of its armies is in the field; the battle is begun; it will be long and obstinate. Shall the Minister of the gospel, because he is not in the field, or on the frontier, be careless how the battle goes?

A love for the heathen should induce the minister to acquaint himself with their condition, and the means of their salvation.

The heathen in their wretchedness have a claim to be heard by the Christian world. Missionaries have gone forth to investigate their condition; they send back the results of their investigations; and thus the voice of the heathen is made to reach Christian lands. Shall those who lead in the churches refuse to hear? Would such a refusal be kindness to the heathen? Would it be feeling toward them as Paul felt toward the Jews, when he said that he had great heaviness and continual sorrow of heart, for he could wish himself accursed from Christ for his brethren and kinsmen according to the flesh, (Rom. ix. 1, 3;) or as he felt when he said, that he was a debtor both to the Greeks and to the barbarians? Would it manifest such a spirit, as he manifested in his epistles, by his solicitude to learn the welfare of the churches, and his incessant and persevering labor to preach the gospel to the greatest possible number of individuals? Pause, and think how Christ felt when he wept over Jerusalem, and how Paul felt for a world dead in trespasses and sins, and compare, as accurately as you can, your own love for the heathen with theirs.

A regard for missionaries now preaching the gospel among the heathen should make a minister desire to learn their situation and their success.

The work of missionaries is one of hardship, perplexity, and discouragement. They are lonely, with little or no Christian society to sustain and comfort them. They are the brethren of ministers at home, and have a claim to their sympathy and aid. They do not expect quiet parishes, ample salaries, affectionate churches, or that frequent and endeared intercourse which exists among Christian ministers here. They do not ask for the luxuries of life; nor is their principal cry to the churches for what they shall eat, and what they shall drink, and wherewithal they shall be clothed, but they have gone out from the bosom of our churches, to be their representatives in the midst of ignorant and heedless idolaters. They have told these idolaters of God, of the Bible, and especially of Christ and his atonement; and have thus awakened a little curiosity. They have persuaded a few to assemble in schools,

for the purpose of learning to read these things. The cry of the missionary is for the means of hiring instructors, and of printing books to sustain and gratify the curiosity which he has awakened. Shortly, perhaps, by telling them of their sins, of a judgment, a heaven, a hell; by setting before them that blood which cleanseth from all sin, they begin to ask what they shall do to be saved. He then wants Bibles and religious tracts to put into their hands; but he has no means of obtaining them. He calls to the churches of his native land; he tells them that the harvest is plenteous, but the laborers are few; the people are destroyed for lack of knowledge, and are importuning him for books and schools. The cry is, *Come over and help us.*—Will any who have sympathy for their brethren, instead of listening to their cry and sending the needed relief, shut their ears? Many do so. The missionary, whose compassion is excited for the heathen perishing around him, keeps on toiling, and calls again and again, and tries to continue and enlarge his operations, expecting that ample relief will soon arrive; labors to his utmost, faints under it, calls again in the hour of death, and is laid in the grave while his voice is coming to us; and yet, though it is the voice of a man who has died in the cause, how little is it heeded!

Further: *A society which has engaged in the work of evangelizing the heathen*, has a claim to be heard.—It professes to be engaged in a great and benevolent work; one which is enjoined by the precepts of the New Testament, and enforced by the example of the apostles. Such a society has no resources of its own. Whether it is to be sustained and made efficient, or not, depends entirely on the regular and voluntary contributions of the Christian public. It may be carrying forward extensive operations this year; but if support is withheld, these operations must entirely cease the next. Encouraged by past support, it has sent forth missionaries, and is pledged to sustain them. To evangelize the heathen, is not the work of the members or of the officers of a missionary society peculiarly, any otherwise than as they are the organs of their brethren. It is a work which belongs to the churches generally—one for which they are responsible, and of which they ought to take the oversight. If their contributions are not

faithfully and wisely applied, and if the work is not conducted with discretion and energy, they ought to commit it to other men. The object then of such a society, the method of pursuing it, its success, its wants, and its claim to the co-operation of the churches, ought to be examined thoroughly and candidly.

A desire to avoid the hazard of neglecting his duty, and thereby incurring guilt, should induce the minister to become thoroughly acquainted with the subject of missions.

If a minister does not know the extent of the field, the social and religious character of the heathen, what progress the gospel has made among them, to what places it may now be sent, what means are now used to send it, and how far they are from being adequate; in short, if he is not thoroughly acquainted with the nature and exigencies of the case; how can he know when peculiar efforts are called for, and whether he has made all the effort which he ought to make? He cannot say that he has performed the duties of any station, unless he knows what the circumstances and duties of that station are. He cannot say that he has done his duty to the poor in his own neighborhood, until he has learned what their condition is. In the same manner, if a minister does not obtain information respecting the heathen and missionary labors, there may be an exigency, and he not know it. Missionaries may be detained at home the translation and printing of Bibles and religious tracts may be impeded, schools may be rendered inefficient or given up, and all operations at home and abroad seriously retarded, and the heathen left to perish, because those who are placed as watchmen in the church, and who ought to have pointed out to Christians their duty and urged them to perform it, would not be at the trouble of acquainting themselves with the subject.

2. *A minister has not done his duty to the heathen, if he has not instructed his people, as a church and congregation, in their duty to him.*

The minister's first and great duty to his people, is, to present the gospel to them for their acceptance—to urge them to flee from the wrath to come, to lay hold on the hope set before them, and to work out their own salvation with fear and trembling. But he is not merely to teach them the way to heaven, and hasten them onward in it;

he is also to search and see what duties God, in his word and providence, is laying upon them, these he should urge them to perform—not only the duties, which they owe to their neighbors with whom they have intercourse and transact business, but those also, which they owe to the whole human family.

If the minister is to inculcate upon his people all the duties enjoined in the Bible, the question then will arise, whether it is enjoined upon Christians in the New Testament to send the gospel to the heathen?—This will probably be answered in the affirmative. The minister should then ask, whether his people properly obey this command. If they do not, why ought he not to urge them to do it? Why ought he not to make it a part of his instruction on the Sabbath, just as much as any other duty enjoined in the Bible?—Your church and congregation owe duties to their neighbors with whom they transact business—they are to be honest in their dealings: you of course inculcate honesty; and you consider it as being essential to the character of a Christian and a moral man. To the heathen, ten thousand miles off, they owe the duty of sending the gospel: it is enjoined by the same authority, yet perhaps they neglect to perform it; and you neglect to inculcate it, while you regard them as moral men and Christians. Where is it said that a minister must inculcate, and men must perform the duties which they owe to the trader, who lives one mile from them, while they may neglect the duties which they owe to the heathen who live ten thousand? or that the man, who, being informed of them, neglects his duties to the latter, is any more entitled to the character of a Christian, or a moral man, than he who neglects his duties to the former? And how is that minister faithful to his Master and the souls of men, who neglects to teach and inculcate the latter, any more than he who neglects to teach and inculcate the former?

A minister, also, has *influence*, for which he is responsible. What a man, in a public station, can himself do, is only a small part of that for which he is responsible. Every man can have more or less influence over those by whom he is surrounded; and, of course, from that circumstance, becomes responsible for all the results which he might produce by the faithful exertion of this influence;

and he ought just as much to condemn himself for not accomplishing the good which he might induce others to do, as for not accomplishing that which he might do with his own hands. This is especially true of a minister. His character, his employment, and the kind of intercourse which he is allowed to have with his people, especially with his church, give him opportunity, and make it his duty to exert a very great influence. He may naturally bring forward, in many of his sermons, the character and condition of the heathen, the importance of sending them the gospel, the command of Christ, and the consequent duty of Christians to engage in this work without delay: he may often converse on this subject in his visits, and do it with an interest which shall show to all how important he considers it. He may present facts, the promises of God, and the animating prospects of the church.

Besides; a people always expect their minister to take the lead in every thing pertaining to the spread and prosperity of religion, whether at home or abroad. They suppose he will know what they ought to do, will point out to them their duty, and urge them to perform it; and they will not be likely to condemn themselves, unless they fall very far short of what he tells them to be their duty. This imposes a responsibility on a minister, the amount and importance of which he ought very seriously to consider.

But a minister may say, that his people dislike to be pressed on this subject.—Supposing this to be true, what has that to do with his duty? Will he say nothing to them which they do not like? If they should dislike to hear preaching on their own depravity, or the penalty of the divine law, or the necessity of regeneration, would he therefore forbear to preach on these points? He is affectionately and judiciously to preach to them all the doctrines and precepts of the Bible, whether they will hear or forbear, so as both to save himself and them who hear him.

He may say his people are poor, and can with difficulty support the gospel among themselves. This is no reason why they should not be instructed respecting missions, and made to feel and pray for the heathen. It is probable, too, that few churches are so poor, that, after providing for the support of the gospel among themselves, if the same

grace of God should be bestowed on them, which was bestowed on the churches of Macedonia, they would not, even in a great trial of afflictions, make the abundance of their joy and their deep poverty abound unto the riches of their liberality. Nor is it to be feared that, while they feel for the heathen and contribute to save them, they will less prize their own minister or less liberally support him. If they are made thoroughly to know the wretchedness which the want of the gospel occasions, and the peculiar blessings which they derive from it, will they be any the less eager to retain it themselves? If a minister wishes his people to prize the gospel, and support him liberally, can he adopt a surer way of doing it, than to spread before them the wretchedness of the heathen in this world, and their prospects for the future? Moral economy does not seem to be well understood: men seem incapable of learning it from facts. Yet let any Christian look around and see if there are not facts which might teach him.

Were a church and congregation ever known, which contributed liberally for sending the gospel to the heathen, and which at the same time neglected to support it liberally among themselves? Do not facts uniformly show that churches and congregations, which have been insensible to their obligations to aid in evangelizing the heathen, when they come to feel them, and to engage heartily in this work, manifest a proportional increase of zeal in promoting religion around them? They, and they only who think the heathen are well enough off without the gospel, will poorly realize what benefit the gospel has been to themselves. Churches which are *pained* to think that three quarters of mankind are debased by ignorance, idolatry, and sin, and who are striving to reclaim them, will not allow themselves, by neglect of religious institutions, to fall into the same state.

What, now, if a minister, through neglect, or from fear of displeasing his people, should not search the Bible, and learn himself and tell them what they must do to be saved? Would he have done his duty to that people, or to Him, whose ambassador he is? God has said how it should be: "That people shall die in their sins, but their blood will I require of the watchman's hand." What if he should neglect to learn from the word and providence of God, and

teach his people any point of Christian practice, and they should fall into sin, and be ruined through his neglect? would not their blood be required at his hand? If he neglects to teach his people the state of the heathen, and the obligations to send them the gospel, may not his people neglect their duty, and contract great guilt, and perhaps fail of the grace of eternal life through his unfaithfulness?

If ministers had felt their responsibility on this subject, and had fully told their people of the wretched and guilty state of the heathen; set before them the greatness and urgency of the work to be done; kept them looking at the command of Christ, and their own indispensable duty growing out of this command, and urged them to perform it;—how much more enlightened would the churches have been on this subject; how much more willing to do their duty; and how much more of their duty would already have been done:—to how much larger a portion of the heathen would the gospel have been preached, and how many of those who have perished, or are now perishing in ignorance, would have been saved. Is not the fact, that the churches are so in arrears in this great work, very much to be ascribed to the neglect of ministers? Have not generations of the heathen been perishing, and is not the present generation perishing, through the neglect of ministers?

Will the minister, then, feel that he has done his duty to the heathen, and cleared himself from the blood of souls, if he has not faithfully instructed his people on this subject?

3. *That minister has not done his duty to the heathen, who has not taken measures to render the Monthly Concert for Prayer interesting*

The minister may ask in what way he shall do this? No method can be prescribed, which will enable those to do it, who do not feel a strong love for the heathen, or those who will not be at the trouble of collecting information, and thinking on the subject until they obtain clear and systematic views of it. Such men will have no enterprize, no zeal, and no fertility in devizing plans to excite interest. It is those only, whose love for the cause leads them to seek information, and to reflect on it, who will be able to make such meetings interesting.

The Monthly Concert is especially designed as a meeting for prayer.—In order, therefore, to make it interesting, a minister must make his *prayers* on the occasion interesting. No man can pray earnestly, and feel interested in praying for an object, when he has little knowledge respecting it, and when all his views of it are indistinct.

The minister is the man on whom the character and interest of these meetings depend. The people expect him to lead in their devotions, to give direction to their thoughts and fervor to their prayers. If then the minister goes to these meetings without any love for the heathen, any distinct views of their number and their wretchedness, or of the exertions to spread the gospel among them, or the need of the divine blessing to give these exertions success, his petitions will necessarily be vague, and formal, and uninteresting. He will perform the exercises merely as a part of his ministerial duty. His heart will not be in them. The object will seem to him distant, and small, and hardly worth praying for. The people seeing how little the minister is interested, will think there is little worth praying for, and will feel it to be a burden to attend the meeting. Thus the Concert in many places has languished, or perhaps been abandoned, owing to the coldness of the minister. But let the pity of a minister be excited by a near view of the miseries of the heathen; let his mind grow familiar with, and absorbed in a contemplation of the worth—the capacity for happiness or misery of 500,000,000 of immortal souls, polluted with sin, and exposed to the wrath of God; let him reflect on the fact, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life; and on the love of Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich; and that after these provisions are made, nothing prevents the heathen from being saved but the neglect of Christians to send them the gospel,—and will he not have matter enough for earnest and interesting petitions? Will not his holy fervor and importunity so show itself in his thoughts and language, so bring the heathen as it were near, and place them before the audience, and give such a reality to their existence and their wretchedness, and the eternal retribution which awaits them, that

every Christian who unites with him, will feel the object to be one of intense interest, and the Monthly Concert to be the place where his soul is filled with the most ardent desires for the advancement of the Redeemer's kingdom, and the salvation of the world? And will he not have such a delight in uniting with his fellow Christians in prayer, that no common hindrance will detain him from the place where they assemble?

A minister may render the Monthly Concert interesting, by the *intelligence* which he may communicate.

Here again it is necessary that he feel an interest, and be at some trouble himself. It is not enough that he *read* a half-hour from the MISSIONARY HERALD. The mere reading of facts from a printed book, which his hearers ought to have in their possession, if they have not already, will never sustain the interest of a promiscuous assembly, and call them regularly together. It is not enough that he reads and reflects, so as to be able to say in general terms, that the heathen are destitute of the Bible, that they worship idols, that they are ignorant, wicked, and miserable. He must so arrange and condense his facts, and so make them bear on particular points, as that they shall produce effect: sometimes illustrating the condition of the heathen, and thus exciting Christian compassion for them; and sometimes showing the success of Christian effort for their benefit, and thus increasing the courage of his people;—and at all times putting his communications in such a shape, as to stimulate to action.

This would require some regular preparation. In order to bring forward one part of the subject, so as to make a deep and vivid impression, he must arrange his materials and illustrate his leading facts by others of the same class. He might, for example, at one time, look at the moral character of the heathen; examine a few volumes of the MISSIONARY HERALD, and select some of the most striking facts to illustrate his subject; draw from other books or papers such further illustrations as might occur to him; and compare these with what Paul says of the gentiles in the first chapter to the Romans; and then show the necessity there is for sending the gospel to them. He might, at another time, look at the heathen as members of civil society, in their social relations, and in domestic life, and

show how much they suffer, in all these respects, for want of the gospel. He might, in the same way, show how inactive their minds are, how destitute they are of all kinds of useful knowledge, and what a mass of intellect is given over to waste and uselessness by heathenism. He might show the want of preachers of the gospel, and the effects of their labors; the want of Bibles and religious tracts, and illustrate their effects by anecdotes; the want of schools—trace their progress, their extent, and their utility, as seen in the change effected by them in the districts where they are established, and what they promise to accomplish for the next generation. In all these respects, he might compare pagan with Christian countries, and show that the gospel alone makes the difference. At another time, he might spread out before his people the greatness of the work to be done; the call for immediate, vigorous, and systematic effort; the duty of every Christian to become acquainted with the subject, to pray over it, and to labor in the cause. Again, he might encourage them with a view of the success of missions, the firmer hold which this cause is taking of the Christian community, and the more liberal support it is receiving, and the increasing extent of the field which is cultivated. He might point out the strong claims which the cause of missions has to the prayers and efforts of Christians, set before them the precepts of the New Testament, the example of Christ and his Apostles, and urge his people to imitate them.

The minister might, in the course of his reading, and reflection, make out a brief outline of the several branches of this subject, with proper illustrations, and references, which would be of essential use to himself and his people, by keeping before them large and connected views of it.

In his prayers, in his attempts to communicate information, and in his remarks, the minister should himself feel, and make others feel, that the object for which they assemble to pray, is immensely important. What object of the Christian's prayer and labors can be so important, and excite such interest, as 500,000,000 of souls perishing for want of the gospel? The minister, who reflects on it carefully and studies it, cannot, if he have any Christian sympathy, pray, or talk coldly respecting it. He cannot but feel that the Monthly Concert as much demands thought

and regular, prayerful, and laborious preparation, as the exercises of the Sabbath; and that his labor in the former case, is likely to tend as much to save men and promote the Redeemer's kingdom, as in the latter.

4. *A minister has not done his duty to the heathen, unless he has extended to Missionary Associations a fostering and superintending care.*—A minister is the public servant of his parish. Every thing of a moral and religious nature is regarded as embraced in his department; and it is considered as his business to devise plans for promoting the progress of religion, and see to carrying them into execution. Not that he is expected or desired to dictate to his people on such subjects; but they commit the oversight of them to him, in pretty nearly the same way, that they entrust their schools to the school-committee, or the apportioning of taxes to the assessors; and they expect his suggestion, his advice, and his example; so that his agency and his superintendence are almost indispensable. The minister, then, becomes responsible, to a very great degree for what his parish are able to do. He ought, therefore, not only to look at the field of labor and tell them of their obligations to enter it, but he ought also to acquaint himself with the best methods of operating, and be ready to render his assistance in superintending all the proper measures.

If ministers would take missionary publications and read them, and devote a small portion of thought to the subject, they might, in many cases, perform all the duties of an agent, without any serious loss of time, or other inconvenience. They would know when the missionary operations of the church are impeded, and the missions suffering for want of funds, and would place the exigency in its proper light before their people. They might, by a little superintendence, see that associations in aid of missions were managed with vigor and system, and not suffered to decline. They might, by instructing their people on the subject, prepare the way for an agent.

If ministers would take this interest in the subject, the Auxiliaries and Associations would not so soon grow inefficient and become disorganized; and of course, would not so soon need to be revisited by an agent. All their operations, would go on regularly, with increasing vigor

and interest, under the watchful and fostering hand of the minister. Without this, the missionary feeling dies, and needs, in a year or two, to be excited anew.

5. *A minister has not done his duty to the heathen, who has not set an example to his people, by contributing liberally himself for the support of missions.*

A minister should not only be an *instructor*, but also an *example* to his flock in all things. It is easy for him to obtain bright and animating views of this subject—to point out the nature and extent of the Christian duty—to abound in warm addresses and urgent appeals to his people, and thus tell them how important and interesting he esteems the cause of missions to be: but his people will judge of the real importance which his mind attaches to it by what he *does* for it. He cannot reasonably expect that his instructions and addresses will produce more effect on their minds than they do on his own; if they only cause him to approve and to talk, they will probably only cause his people to do the same: if they impel him to make efforts and sacrifices, they will probably impel them also, to make similar efforts and sacrifices. The minister should, therefore, let the motives to missionary effort be seen to exert on himself just the influence which he wishes to have them exert on his people. He should, therefore, contribute as largely, in proportion to his means, as he wishes any of his people to do. Having set his own standard high, he can with confidence call on his people to do the same: not as one, who, supported by their labors, lives at ease, and keeps aloof from pecuniary cares; but as one, who, while he shows by his diligence in his sacred calling, how readily he would spend and be spent for them, shows also, by his economy and self-denial in order to spare for the heathen, how little he regards the luxuries and fashions of life, compared with the salvation of 500,000,000 of souls perishing in ignorance and sin.

He will thus cause his own preaching to have greater influence on the minds of his hearers. He will show them that preaching is not with him a mere trade; but that he feels it a privilege as well as a duty to labor for the simple purpose of saving his fellow men. The minister is the man, above all others, who ought to show, by his conduct, how much he thinks the soul is worth, and how much effort should be made for its salvation.

But, perhaps, a minister may suppose that his people only intend to furnish him a support; and that if he has money to give away, they will be dissatisfied.

The right, or the privilege, of contributing for the spread of the gospel, is one which belongs to every body. It is the common privilege and duty of every man in Christendom; and every public servant ought to be so liberally paid, that, with proper economy, he may be able to bear his part in converting the world. It is believed, that no Christian church and congregation, if they see, from the preaching, the prayers, the conversation, and the efforts of their minister, that the salvation of the heathen lies with weight on his mind, and that he is impelled by his feelings and his views of duty, to do all in his power to save them, will grudge what may enable him to set before them an example of liberality in contributing to the support of missions.

He may say, that the special duties which he owes to his parish demand all his attention; and that he has not time to do all for missions which has been suggested here. Every man in active life, especially every man in public life, may say the same. The farmer, the mechanic, the merchant, and the lawyer, all see that there is a great deal more work to be done in their respective occupations, than they are able to perform: so the minister will always see that there is much work remaining to be done, and however much he may do, there will still be enough left undone. But he is to ask himself where he can bestow labor most profitably—and whether it is not enjoined upon the church to send the gospel to the heathen, and whether he has not an important and indispensable part to bear in it.

PART II.

The appeal is now to PRIVATE CHRISTIANS. Each individual is requested to think what is his personal duty,—to think candidly, and to let his conscience speak, and his love to Christ, and his views of the worth of the soul, and his hope of heaven. You are requested to consider these remarks as addressed to you as an individual. *Do you not wish to know your duty?* Thus to think of *your own* obligations can do you no hurt. It may save you from sin,

and thus do you much good. Addressing, then, an individual, the matter may be put in a very simple light.

When has a Private Christian done his Duty to the Heathen?

1. *A private Christian has not done his duty to the heathen, if he has not taken pains to inform himself respecting their condition and prospects.*

Almost every motive that can be used to influence a minister to acquaint himself with the state of the heathen, and what is doing to enlighten and save them, may be pressed with equal force upon the private Christian. The exigency in which the heathen are placed is such, the openings for missionary labor among them are so numerous and wide, and the demand for more vigorous exertions in their behalf is so imperative, as to call urgently on every individual of the Christian community to come to this work. You are not expected or desired to act, until you have become well acquainted with the work which you have to do; with the present miserable condition and prospects of the heathen, and with the power possessed by the gospel to renew and save them. To obtain this knowledge you must read on the subject, and study it. You ought not to depend on what you hear in the common intercourse of life, or from your minister. The merchant does not make his bargains and adventures upon mere rumor, and without knowledge or thought, but in view of the best information he can obtain from all sources, after the most diligent inquiry and consideration. You must learn the facts for yourselves: you must decide, on your own responsibility, what influence they should have upon you. You must give account for yourself, when both what you actually did for the heathen, and what you might have done, will be brought into view. Will you dare then, when the souls of the heathen who perished through your ignorance or neglect are before you, to urge your ignorance in excuse for your neglect, when the means of information came within your reach? Facts show that those who know little respecting the heathen and missionary operations among them, do little for their salvation; while those who know most, do actually feel most—pray most—

contribute most—labor most. It is to be feared that some professed disciples of Christ dare not acquaint themselves thoroughly with this subject, lest, if they did, their consciences would compel them to contribute more liberally of their property and labor. Indeed, it cannot be believed for a moment but that, if the whole Christian community would thoroughly acquaint themselves with this subject, their exertions for converting the world would be greatly augmented, and the command of the ascending Savior immediately obeyed. It is, therefore, of great importance that some publication bringing to view the appalling facts respecting the present character and condition of the heathen, and the encouraging facts respecting the success of missionary efforts among them, should go into every family; so that all may judge for themselves what their duty is to a world lying in wickedness; and so that the heathen may not continue to perish because Christians are unacquainted with their condition and the means of improving it. The aim of the Missionary Herald is to give this information, and it would be well for the church and for perishing souls if a copy of it were taken and read by every family in the nation. This and other means of obtaining similar information should be placed in the hands of children, and they be trained to know and feel on this subject. Have you obtained such information for yourself and your family? If you have not, you have not done your duty to the heathen.

2. *A private Christian has not done his duty to the heathen, if he has not felt for them.*

Interests of infinite magnitude are involved, which in their nature are adapted to make men feel. Souls are perishing: God is continually dishonored. You do feel for the city, where a pestilence is raging: you feel for your own family, when in distress; you feel for malefactors just about to be executed: should not the thought then of 500,000,000 dead in trespasses and sins, under the wrath of God, thousands of whom are every day lying down in sorrow forever, make you feel? Now to send the gospel to all these, requires great efforts—such as deep feeling only can lead to—such as no one will make, if he can rest easy without them. Nothing but *deep feeling* will make a man calculate daily, and devise plans, how he may do the most

to save men; and make him vigorous and persevering in executing such plans. The man, then, whose mind is not pressed night and day with the view of a world living and dying in sin, may be sure that he has not done all that he ought to have done. Paul labored most strenuously: he would become all things to all men, that by all means he might save some: he would go into labors and perils, and count not his own life dear unto him, he would spend and be spent. Nothing would have led him to do this but deep feeling. See with what solemnity he expresses it. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart: for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."

Can you say in the spirit of Elijah, "I have been very jealous for the Lord God of hosts; for the nations have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword?" Do you feel a jealousy for God, and mourn daily that he is so robbed of the affections, the homage, and the obedience of the great mass of the inhabitants of this world, whom he has made, whom he sustains, whom he has so loved as to spare not his own Son, when the sacrifice of him was required to redeem them, and before whom he is daily displaying his goodness? And can you therefore say with David, "Rivers of waters run down mine eyes, because they keep not thy law?"

Have you, dear Christian friend, had any such feeling? Have you it every day? Do you feel grieved that your Christian brethren incur so much guilt, and so little honor the gospel, while neglecting their duty to the heathen? Do the thoughts of a world perishing in sin haunt your mind, and fill you with anxiety and compassion? If not then you have not acted as such a feeling would have made you act; and of course you have not done your duty. Why should Paul feel so much more, and be constrained by his feelings to do so much more, than you, in view of the same scenes? Paul, moreover, says that he was a *debtor both to the Greeks and to the barbarians.* What could he mean by this? He had never received any favor from them.—This explains it: He was to do good *to all men,* as he had opportunity. The heathen were wretched in this world, and

their prospect for the future was appalling, the gospel could deliver them from both; he had the gospel and could preach it to them: he was, therefore, in his own view, their debtor, as long as any thing which he could do for them remained undone. Have you felt under obligation to make an effort, and have you felt guilty and pained until you have made it? Have your feelings made you act on the principle of doing all you could; and have you felt yourself really a debtor, while any thing which you could do remained undone? Or have you tried to content yourself with doing as little as possible, and to excuse yourself for not doing more?

3. *A private Christian may be sure that he has not done his duty to the heathen, if he has not prayed much for their salvation.*

Prayer is a means of bringing down blessings: it is a means which every one can use. If a man has not used this means, he has not done all he could do directly to save the heathen; and has not therefore done his duty. Besides, any one may test the strength of his feelings, and the energy with which he is disposed to act, by the frequency and fervor of his prayers. Being properly affected by a view of the condition of the heathen, will lead a man to commit their case to God—to hold intercourse with him upon it. The man who feels thus, will ask for wisdom to act rightly, and for strength to act vigorously; and when he sees how feeble his own efforts are, and how entirely the success rests with God, he will ask him to give success. He will ask that himself may not fail to do every thing in his power, and that others may co-operate with him; so that all may do their duty, the world be saved, and God honored by receiving the homage and love of all his creatures. He will pray and mourn in secret: he will unite with great earnestness in all opportunities for social prayer: he will feel as though he could not help praying every time he hears the subject mentioned. He will be specially interested in such a season as the Monthly Concert for prayer, that he may then disburthen his mind of the load of anxious concern for the heathen which has been accumulating upon it during the preceding month. He will feel it to be an inestimable privilege, as well as a solemn duty, to be habitually present at that meeting, to offer to the Savior of

men his affectionate, believing, and importunate prayer that the heathen may be saved. In this manner he would encourage his minister, and stimulate his fellow Christians to more earnest and united prayer. Do you go through the month, without feeling any such burden upon your mind as creates fervent desires, and brings you to the Monthly Concert as with a climax of interest? If you do, then you may be sure that you have not done your duty.

4. *A private Christian has not done his duty to the heathen, if he has not soberly calculated what he can do, and what he ought to do, for their salvation.*

Some individuals can go and labor personally among the heathen, and ought to do it. Others, from their circumstances, ought not to go personally to the heathen; but it is their duty, by contributing of their influence and their property, to labor at home to send them the gospel. The great work which Christian nations have now on hand, is, undoubtedly, *the spread of the gospel over the world:* and it is a work of such exigency that it ought to be done immediately. Every individual ought to feel that this is the great public object for which he lives, and that for the promotion of it he is to labor to the very utmost of his power. He ought, therefore, with a deep feeling of responsibility, to examine how he may do most for the salvation of the heathen, whether by laboring among them, or at home: and he ought then to take that course in which his efforts will turn to the greatest account. He ought to make as sober and anxious calculations on this subject, as on any enterprise to acquire property.

Many, when invited, will give—some one dollar, some ten dollars, and others twenty; but they will do it very thoughtlessly: they do not ask, nor think, whether they might not, and ought not, to give twice or ten times as much: but they can just as well spare what they give as not, and they would not be thought niggardly: they fear importunity; or they have an indefinite feeling that missionary efforts are commendable; but they take no thought or pains to ascertain what sum the command of God, and the exigencies of a dying world, require of them. Such persons cannot know that they have done their duty, and cannot have the satisfaction arising from a consciousness of having done it, because they have never taken the pains

to ascertain what the extent of their duty is. They, however, never thought of giving so much as would amount to any thing like making a *sacrifice;* and it would probably be very difficult to find many individuals who have ever made any *real sacrifice*, or put themselves or their families to any *inconvenience*, for the sake of sending the gospel to the heathen, or in any other cause of benevolence. So little do Christians possess the spirit and imitate the conduct of HIM, *who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.* Who of the rich among his followers has so remembered the grace of our LORD JESUS CHRIST, and so been moved by *God's unspeakable gift*, as to make himself *poor*—for the sake of making his fellow men rich in faith and heirs of the kingdom?

Many do feel somewhat for the heathen, and do desire their salvation, and to promote it are willing to do what they can consistently with keeping up the style of living which they have adopted, and increasing their property as they had calculated to do;—they will do what they can *conveniently* to save 500,000,000 of their fellow men from the second death! Is *convenience* a standard by which Christians are to measure their efforts to save the world! What would you think of the father who should coolly say that he would do all he could *conveniently* to save the life of his child that was dying of a fever? or who, after his death, should content himself with saying he had done all he could *conveniently* to preserve his life? Is the salvation of the soul a less momentous object?

The question surely is not—What is it *convenient* for you to do?—but—What is it *possible* for you to do? And all that it is possible for you to do, consistently with securing the best interests of yourself and family, God undoubtedly requires of you. It may be *convenient* for you to make efforts and sacrifices enough to save ten: it may be *possible* for you to save a hundred. God requires the hundred.

As to the *extent*, then, of your efforts;—You will not deny, probably, that there may be cases where you would, and where you might with propriety, surrender all your estate, even if in doing it you should make yourself and family beggars. If your father, your wife, or your child

were drowning, and you knew that you might save them by the sacrifice of your whole estate, you would do it at once. You would do as much to save the soul of your father, as you would to save his life.

Now fix your thoughts on a man whom you have seen,—your nearest neighbor, who is impenitent:—Suppose that by using certain means which would cost you fifty dollars a year for life, you might save his soul; and that if you did not use them, his soul would be lost.—It might require great effort and great sacrifice. Take the full extent of the necessary effort and sacrifice into view: think carefully, too, of his condition and prospects; apprehend them as clearly as possible; and then say whether to save that man you would make such efforts.—If you understand and feel the spirit of the question which Christ once asked—*What shall it profit a man, if he gain the whole world and lose his own soul?*—and have any thing which can be called obedience to the command—*Thou shalt love thy neighbor as thyself*—it is to be supposed that you would submit cheerfully to all this effort and sacrifice to save that man, and that you would never forgive yourself if you did not. And you will not deny that it is as important, and is deserving of as much effort, to save any other man as your nearest neighbor.

Now cannot you feel confident, considering the way in which God at the present day blesses efforts made to glorify him, that, if you should contribute this sum annually to the cause of missions, you would be made the means of saving, at least, *one soul?* You might never know the individual; and it might be that the salvation of a particular man could never be distinctly traced to the instrumentality of your contributions; yet on the great day, when the glorious result shall come to be known, as much as the salvation of one, at least, will be set down to the instrumentality of your gift.

Again; suppose there is but one man in the world who is a rebel against God, and is unacquainted with the gospel, and that he is in India; and that there is no other way of saving him but sending a ship with a missionary to him, at an expense of $10,000; and that none will do this but the inhabitants of your town:—Would the salvation of that one man be worth this effort; and ought they to make it? Would *you* bear your part in it? Supposing

you to have some correct apprehension of the worth of the soul, it may be assumed that you would.

Ought you not to be willing to do as much, when instead of one individual, there are 500,000,000 of this character and in this condition? Suppose now that your town should contribute $10,000, and you bear your part in it;—it would defray the expenses of an outfit, and support a missionary ten years; who might exert an influence, not on a single *individual*, but directly and powerfully on a *thousand;* and by the distribution of portions of the Scriptures, by superintending schools, and by conversation, on *ten thousand.* He would probably by all these means save some; and he would begin and carry forward a system of operations by which his successors might save a multitude.

There are other cases, in which you would make very great efforts. If a man of moderate property and moderate income is, by some unexpected event in providence, made responsible for a $100, to discharge a debt or to meet a loss, he is not greatly distressed by being obliged to raise that sum in the course of a year. It may indeed require some additional effort; it may make him more economical; it may require more skilful management, and a retrenchment of some unnecessary expenses to which he has been accustomed: but it does not encroach on his estate, it does not injure the health or diminish the happiness of himself or his family; it does not interfere with his plans for educating his children, and training them up to perform the duties of this life, and to be fit for heaven: it does not, in short, interfere with the essential welfare of himself or his family; and at the end of the year, he finds himself as well off, as he would have been, if he had not been called upon to raise this unexpected sum. If he should, by some other event in providence, be called upon to pay the same sum the next year, he could do it, without being more seriously distressed or injured by it than before.

Suppose now that a man has as strong a desire to save the heathen, as he has to be out of debt; and that the feeling of Paul when he said, *Wo is me if I preach not the gospel*, fills his mind, and becomes as operative, as the fear of bankruptcy or imprisonment; would not that man as cheerfully make the effort and pay a $100, to send the

gospel to the heathen, as he would to free himself from debt?

Consider to how large a portion of the present heathen population of the world, the gospel is likely to be sent by the present generation of Christians;—then consider all the remainder, which according to the most favorable estimate that we can make, will be more than 400,000,000, as committed to your hands, to be saved or lost for eternity, as you do or do not send them the gospel. You cannot send the gospel to all of them; but you are responsible for sending it to as many as you can. I pray you then to let your exertions and your prayers show that you feel all this amazing interest, this infinite amount of happiness or misery, to be resting on you. Act as if you were in full view of it.

In most families hundreds of dollars, and, by many inhabitants of cities, thousands of dollars, are expended annually for the common purposes of life. In purchasing articles of furniture or dress, or in adorning a house or farm, or in making splendid entertainments, a hundred dollars is expended with little reluctance, and without causing any subsequent distress, by individuals who feel themselves utterly unable to give a quarter of that sum to aid in sending salvation to the heathen. Might not your expenses in all these respects be diminished one half; and in many of them entirely dispensed with, and yet you and your families, in regard to health, comfort, education, influence, and real enjoyment, suffer no injury? Which will produce the most important and satisfactory results in eternity, to spend this other half in gratifying your appetites, and in adding to the splendor of your appearance in society, or in supporting a missionary to the heathen? Perhaps you say, that the customs of society, and the circumstances in which you are placed, will not permit it. Is it as important that you should enjoy not only the conveniences, but the luxuries of life, that the forms and fashions of society should be rigidly observed, as that the heathen should be saved? Will you, Christian friend, stop here, and answer these questions distinctly and separately?—Permit us to ask you another question:—Are all your plans for business, your habits of industry, your expenses, your intercourse with society, and your self-denial, regulated by

this one great principle, of doing all in your power to spread the gospel through the world? Is the great object at which you aim, *to save as many souls as possible?* or is this subordinate? All the missionary efforts now made by the churches, will do nothing like furnishing proper religious instruction to 100,000,000. How large a portion of the remaining 400,000,000 are you willing should perish, before you will be disposed to make any greater efforts and sacrifices than you are now making? Will you, while you know 400,000,000 are dying in ignorance and sin, say, 'I have done enough, I must expend my property on my table, my furniture, my dress, my equipage, or bequeath it to my children? I know the heathen are perishing; but it is better for them to bear their miseries in this world, and go unprepared to the retributions of eternity, than that I should deny myself these things. I leave them in the hands of God. I do not feel willing to cut myself off from the luxuries, especially from any of the conveniences, of life in order to send them the gospel.' The gratification of taste, by indulging in the luxuries and splendor of life, and our conformity to the fashions of the world, are dearly purchased, if purchased with the wealth which God has given to us as stewards, and which might be used to save the souls of men. We shall view it so in eternity.

Money is the means of saving men. Look at it then in your hand, and consider whether you shall use it for this purpose, or to gratify your appetite, or foster your vanity, or even to purchase a convenience, which may, without serious injury to yourself or your family, be dispensed with; —in which way it will produce the greatest amount of happiness, and accomplish the most substantial good? Do not be afraid to hear what judgment, and conscience, and a love to the Savior and to your fellow-men, will say. They will, if called upon, speak truth to you.

When you have thus graduated your standard of giving for the spread of the gospel, you should not feel that your efforts are gratuitous. Christians do not feel that paying a debt due to their neighbor is doing a gratuitous deed. Why? because the laws of the land require it; because justice requires it; because the business and intercourse of society require it. And is it not equally important to

obey the command of Christ, when he says, "Go ye into all the world, and preach the gospel to every creature?"

But the contribution of property is not the only kind of effort which you can make to enlighten and save the heathen. You, as a private Christian, have an influence, as well as your minister, for which you are responsible. If the salvation of the heathen were the object which excited in you the most warm and tender emotions, about which you had the most thought and anxiety, and for the promotion of which you were most constantly devising and laboring, it would be the most common topic of conversation with your neighbors. Filling and warming your heart, it could not fail to interest all your fellow Christians with whom you have intercourse. Having thoroughly informed yourself on missionary subjects, you would be constantly disseminating this information among them. In this manner, your family, your neighborhood, your church, would, almost necessarily, become well acquainted with the condition of the heathen and the progress of missionary exertions. You might also put missionary papers and books into circulation, and persuade many of your neighbors regularly to take and read some periodical publication, giving the most recent and authentic information respecting the state of the world and the progress of the gospel. You might also exert great influence by actively fostering missionary associations in your church, giving punctuality and efficiency to all their meetings and collections, and being a liberal and exemplary contributor. In this way you would greatly encourage and aid your minister, on whom the whole burden of giving interest to such associations, and even keeping them alive, is too generally, but very unreasonably, thrown. If a private Christian has not exerted an influence in these and various other ways which his particular circumstances must suggest, he may be sure that he has not done his duty to the heathen.

You have not done all you can do to save the heathen, if you have not instructed your children on this subject. If we must despair of having the gospel sent to the whole heathen world by the present generation of Christians, owing to their inadequate knowledge, inadequate feeling, and inadequate liberality and self-denial, special exertions ought surely to be made to prepare the next generation to

take hold of the work earlier, with more energy, and with a resolute determination to finish it. To prepare them for this, they should be early taught how ignorant, and wicked, and miserable the heathen are when they are children and when they are grown up, being without the Bible, without the Sabbath, without a Savior, and without any God but a picture, or a log of wood, or a block of stone. They should be made to see how explicit and sacred the command of the Savior is to publish the gospel to every creature, and how criminal this long protracted disobedience of Christians has been. They should be imbued with the spirit of Paul and the other apostles, and made to see that the cause in which they labored is the noblest cause ever prosecuted by man. With their mind fixed on doing all in their power to save the heathen, they should be carefully trained to habits of liberality and public-spirited exertion and self-denial for this object. They should be furnished with the most instructive and interesting missionary publications, and encouraged to read them, together with books adapted to give missionary information and cherish the missionary spirit. The last generation of children possessed few or no books of this description. Now they are numerous and well adapted to their purpose; and if you have not availed yourself of the facilities they offer to prepare your children to act a noble part in hastening the universal reign of Christ, you have not done your duty.

You say, perhaps if you make all these efforts, and do your whole duty, others will not do theirs. Perhaps they will not. Is it, therefore, any the less necessary that you should do yours? This work must be done; and unless you are willing that the heathen should perish, you will say that it must be done immediately. If all Christians would bear their part in it, your burden in it would be light: but if one half of the professed disciples of Christ refuse to do any thing, and most of the others act languidly, your burden will be increased; and it may be so increased that you cannot measure your efforts by what is needed, but by your ability.

You may be required, and it may become your duty, to do just as much as you can do. If a work is of such a nature that it *must be performed*, when helpers fail, the

work is not to be given up, but they that remain must make the greater exertions. Suppose a man on a wreck, with the water rising and just ready to bury him, and those who ought to aid in rescuing him will not do it. Will you, therefore, desert him? You may expostulate with them on their neglect: but you must not spend much time in that, for the man is drowning. All others have left him; and the question of his life or death lies with you, as much as it would, if there was not another man in the world; for it you must be responsible; and the very fact, that you are left single handed, should put you to the utmost stretch of effort. So it is in respect to evangelizing the heathen:—one half of Christendom have chosen to take no part in this work. It has come down from those who ought to have performed it, or at least to have co-operated in it; and is now devolved on the remainder. For it they are responsible. If all should refuse to bear a part in it but yourself, the work would then be devolved on you, and for all which you could accomplish, by the *greatest possible efforts and sacrifices*, you would be responsible.

Besides, is not your example, corresponding with your views of duty, the most promising means of persuading others to co-operate with you? Set them first an example of *liberality*. If that will not produce the effect, set them an example of *strenuous effort and great sacrifices*. If this will not persuade them to come to your help, set them an example of *patient continuance in well-doing*. If all this effects nothing, then be yourself faithful unto death; and you shall have cleared yourself, and Christ will give you a crown of glory:—you shall inherit eternal life.

Let me close these reasonings and exhortations, in the following earnest and faithful words of another.

"Bear with me, ye followers of the Lamb a little longer and I will say, that you have *covenanted to be workers together with God*, in achieving the purposes of redemption, and must now employ your energies to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact; and you pledged in that hour your prayers, your influence, your farm, your merchandise, your purse, your children, and all that you have. And Heaven has recorded that vow, to be brought up against you, if it be violated, in the day of retribution.

How then will it correspond with your vow, to stand aloof from the calls of the church? and disregard the command of God? and let the heathen die in their pollution? and let almost the whole of that territory purchased with the blood of the Lord Jesus Christ, lie under the usurped dominion of the prince of darkness?

"Oh, who, for all the gold that has ever been counted, would go to the altar of God, and there swear that he would renounce the pomp and vanities of the world; and then go, and stand impeached before angels at the judgment seat, of having loved the world more than God, more than the souls of men, more than the kingdom of our Lord Jesus Christ?"

MISSIONARY PAPER, NO. VII.

NOTICE OF CHIPPEWAY CONVERTS.

The nature and excellence of the object which the friends of foreign missions aim to accomplish, cannot probably be shewn more plainly, than by an exhibition of he character of those individuals on whom the gospel has exerted its transforming power. The design of this Paper is to present to the patrons of missions such an exhibition of what has been effected, by their contributions and prayers, in the case of a few Indian converts.

Such cases should be noticed, because they illustrate the manner in which the grace of God searches out the objects of his saving mercy, finding them ignorant and far removed from all Christian watchfulness and instruction, directing their way amidst the most inauspicious circumstances, and at last bringing them under the sound of the gospel, and renewing their hearts.

It is interesting to see how the truths of the gospel, applied by the Holy Spirit, operate, when first presented to minds which have grown to some maturity in ignorance of them; and to observe the analogy between the feelings of those under the influences of the Spirit, among the heathen, and of those who are operated upon by the same Spirit, in the congregations of a Christian land. There is manifested the same view of the human character, of the need of divine aid, of the guilt of sin, and of the appropriateness of the doctrines of the gospel; connected with the same change of external character, corresponding with the new light which has dawned on the mind.

Such narratives also bring before the mind in a striking manner the contrast between those who are without the gospel, and those who enjoy its light and embrace it. The effects of the change on individuals and neighborhoods, for this life and the future, cannot be estimated. The missionary and his patrons see in these converts living proofs, that their work is feasible, and that God approves of their labors and is co-operating with them. They also see the greatness of their work, which is to effect a similar change in the whole heathen population of the globe.

[These narratives were furnished by the Rev. W. M. Ferry, missionary at Mackinaw, and may be relied upon as being authentic. The various individuals mentioned are members of the mission family.]

Eliza, an Indian Woman.

Her Life, before Conversion.

The Indian name of Eliza was O-dah-be-tuh-ghe-zhe-go-quai, signifying in English the Mid-way-sky-woman, or the place of the sun at noon. She was born near the Aunee, about three hundred miles up the south shore of Lake Superior; and is by descent of the Chippeway, or, more properly, O-jib-e-way tribe. She does not know her age, but is probably not far from forty-five years old.

Being of influential connections, (her uncle a principal chief,) she was selected to become an interpreter of dreams. This took place when she was probably about 16 or 17 years old. Her merits for this rank or honor must, according to their superstition, be decided by her living ten days in a separate lodge, without any other nourishment than a little water each night. She faithfully observed the prescribed abstinence, although it nearly cost her her life. Her bodily strength was almost exhausted; and on being brought out of the lodge, probably from being too plentifully fed, she fell sick, and did not recover for several moons. And yet, of her own accord, soon after she got well, she fasted nine days more. From this time she was considered an extraordinary being. The clan would not permit her to work, but provided for her a wigwam of

distinction, and constantly supplied her with the best of their every thing, both food and clothing.

She was also furnished with a large *otter skin*, or *medicine sack*, stored with every necessary article, either for magical cure of the sick, or for interpreting dreams. This sack, which she carefully preserved, was her badge of honor; and in all their medicine dances she was greatest among the great. One proof of which was taking the lead in drinking whiskey. In this way she became so excessively intemperate, that in one of these scenes she lost her sack. This was during the last war, at the commencement of which she came from Lake Superior, and resided on the main land west of Mackinaw. Another sack was provided her; but this she kept only about two years. Near this time she lost one of her children, which, together with the loss of her second sack, and the neglect of the Indians, so dispirited her, that she abandoned herself to every vice. About nine years ago she lost another child, the third of four. Then for a while she listened to advice, and stopped drinking. But it was not long before she was allured away into the woods by an Indian man and woman, where whiskey had been previously carried, and there those two persuaded her to drink with them. In this drunken frolic, through jealousy, as she supposes, but without any just provocation, the other woman fell upon her, and cut off her nose. This was the greatest disgrace, in her estimation, that she could possibly suffer. And for a long time her friends had to watch her to keep her from destroying her life. Once she tried to hang herself. At another time, returning from Mackinaw, where she with other Indians had been for whiskey, she threw herself into the lake, but the Indian in the stern caught her by the hair, and drew her again into the canoe. After this she began to think that the unknown Indian, who, as she supposed, had the care of her life, was unwilling that she should kill herself, and she gave up all further attempts to effect it. Having but one child left, she now staid sometimes on the island of Mackinaw, and sometimes on the main land, with no fixed object but to get whiskey by every possible means.

The first knowledge I had of her was in the fall of 1823. Soon after our school was opened to receive children, I one day met her boy, and on ascertaining who he was, I went with an interpreter to the lodge of the mother. A wretch-

edly destitute and miserable scene we witnessed. At that time no persuasion could induce her to let me have her son. But going the second time, and the boy himself being willing, she at length reluctantly gave her consent. However, in a few days he ran away, and though I obtained him again, yet through the winter the mother watched for opportunities to get him. The following spring, more out of pity than for our convenience, I employed her, first in the kitchen, and afterwards at the sugar camp on Bois Blanc, a neighboring island, on condition that she would drink no whiskey and conduct herself properly. By much counsel and care, she did so much better than my fears, that I finally told her, that, provided she would be steady, and do such work as she was able, she might have a home with us. From that time, I believe, she never had but three or four seasons of intoxication.

First Religious Impressions.

It is now about three years since her serious attention to religion commenced, the amount of which for some length of time was very fluctuating. While under the sound of instruction she would be more or less affected, sometimes to tears. For several years, during the hours of Sabbath school, we have had a separate school for Indian women and others, mostly under the care of Mrs. F., for the purpose of reading and explaining the Scriptures, tracts, &c. It was at these meetings that Eliza was often affected; though afterwards, as she says, she would throw the subject off, and become in a measure indifferent. Again, perhaps, impressed with the idea that there could be no mercy for such a creature as she was, and the thought of her religious state making her unhappy, she would avoid being present at these meetings. Under this same impression, she could not think it right for her to come with us to family worship, or to the evening meetings of the females. Yet, she says, she often felt so strong a desire to hear the sound of prayer and singing, that she has gone to the door of the room, and remained there as long as she thought she could without being discovered—sometimes till nearly frozen. Most of that winter passed with such uneasiness of mind, that, when not daring to look to God herself for mercy, because she was such a sinner, she would feel it a kind of re-

lief to overhear the worship of others; as if God might possibly hear their prayers, though she was unworthy to be present.

During the spring, while at the sugar camp, she says, she was greatly distressed during the whole time. When gathering sap, she often had feelings like these—'Here I am, going the same round daily from tree to tree, and can find no relief—I must always carry this wicked heart, and when I die be miserable forever.'—The pious Indian woman who had charge of the sugar camp, used to talk some with her; and after seasons of prayer, would perhaps ask her if she did not feel the importance of joining in heart with her. She said she did. And though there was to her mind no prospect of ever being better, yet she would, as she says, forget herself and feel strong desires for mercy. After her return, she thought, as she says, that every one must look upon her condition as a hopeless one; and, as before, she often staid away from meetings, because she thought herself unfit to be there. Most of the following summer she spent at the farm, where at times she seemed to awake to an affecting view of her dreadful state, and with such feelings that she would go off from the house, and pray and weep much alone: but for the most part she indulged in despair, without relief.

The next fall we had unusual sickness in the family, and Eliza and her son were left at the farm alone for two or three weeks. They also were both taken sick; and probably suffered somewhat for the want of nursing, before we were aware of it, and could bring them home. In reference to this time, she says, that after she was taken sick, she thought with herself, that she had found no relief to her mind in *our way*, meaning that of Christians, and that she would again try her *old way* of medicine songs; and that she spent the greater part of several nights in songs and her former Indian mummery. After she was brought home, she discontinued this; but she thinks she lost nearly all anxiety about her soul, and seemed to have no feeling further than to take care of Joseph, her son, as he failed. He talked with her considerably, but she said she did not feel it much; that she was like one who had lost her senses, and nothing seemed to move her feelings. A few days before Joseph's death, he had a long conversation with her; told her that he should die soon, and that he wanted her to promise him never to drink any more whiskey; to remain

with the mission family; listen to their instructions; and pray every day to God; then, when she died, she would go to God with him. At first she told him that if he died she would die too. But Joseph said that was wrong; that it would not be as she said when to die; but that God only had a right to have her die when he wished. At length she promised him that she would remember and do as he had requested.

During the whole scene attending Joseph's death and funeral, her behavior was singularly calm and solemn: so much so, that it was noticed by all. Many a professing Christian mother might have received from her in that afflictive scene, a silent, though awful reproof, for immoderate grief. When she perceived that his spirit was really gone, the tears rolled, and she exclaimed, 'My son! my son!' in Indian: but farther than this, not a complaint nor groan was heard to escape her lips.

After the funeral, I sat down with her, and had a long conversation. Among other things I asked her, why it was that she appeared as she had done: whether it had been so at the death of her other children? To this last she said, no; and gave some account of her feelings and conduct—how she had, as is common among the Indians, wailed and mangled her own body in self-affliction. In answer to the former part, she said, 'I have no such feelings now—God is good, and I feel that what he has done must be right.' Although she expressed no consciousness of the love of God in her soul, yet she furnished comfortable evidence to my mind, that her feelings were under the sanctifying influence of the Holy Spirit. On the following night, as she now relates, while fixing her bed, all which had passed between her and Joseph, a few days before his death, rushed upon her mind like a torrent, awakening at the same time an impression that there was no hope for her soul: but in a moment, she determined with herself to pray once more that God would have mercy. For the purpose of greater retirement, she started to go to the cellar, and while descending the stairs, as if she could go no further, she settled down, and began to pour out her desires. This is the last distinct recollection she has of any thing that took place then. How or when she got back she has no knowledge. Between 11 and 12 o'clock, I heard a distressed noise, and lighting a candle immediately, I went to her and found her apparently

asleep; and upon awaking her, I asked if she was sick? she said, No; and I went back. The first that she remembered was seeing me with a candle in my hand. She afterwards, as she says, engaged in prayer again, and was then, for the first time, conscious of enjoyment in the love of Christ. The next morning her soul was so filled with love for all the members of the family, that, as she saw one and another, she says, she felt that her own children had never been so near to her heart as they. Now she felt so entirely reconciled to the death of Joseph, that she had no inclination to grieve. At times, she says, her mind would recur to the scene of his death; but to use her own expressions literally interpreted, 'I felt as if I was in a narrow, happy way, and if a thought came to me about Joseph, it seemed like being drawn out of this way, and I longed to get back again immediately.' With these happy feelings towards God and Christians, she now for the first time thought a great deal of her own people. 'Oh if they could only see as I do, how happy would they be.'

Advancement in Piety.

When asked about the state of her mind afterwards, she said, 'I have always been happy in God since then. The more I have had a view of the love of God in Christ, and the longer I have lived, the more I have desired to love him, and to love him more and more, and to be more and more like him in my soul. I do not know that I have since had any sorrow of soul so great as I have had for those who are ignorant of God. Much sorrow I have often had for them. Sometimes when going into church, or while there, it has made me weep to think of those who do not love God. There has never been one day, since I found peace to my soul, when I did not feel that God was with me.' The reason which she assigns for this mercy is, that God will soon take her out of the world, and that he is pleased to be thus preparing her for his presence. 'Every Sabbath,' she says 'I have felt that this leaves me one Sabbath less to be in this world, and brings me one Sabbath nearer the time when I shall be with Christ.'

Here, on being particularly questioned, she related three instances when, for a time, her mind was troubled. A

year ago she was reduced quite low, and one evening word was brought us that she was dying. On going to her room, she was found to be very languid, but after some time revived, so as to be able to converse. She was questioned relative to her views and feelings, to which she gave answers expressive of joy in the prospect of being soon with God. She answered one of the sisters to this effect, 'I long to be gone, I want to have the time come. Afterwards she felt that she had expressed impatience, and it grieved her exceedingly; so that she had several seasons of weeping between that and the following Sabbath morning. Another time to which she referred, she had gone to bed, and, as she supposes, had not slept long, when she awoke, and felt a desire to pray. She arose and knelt down, but had been engaged but a few moments before she drowsed. This occurred again; but awaking the second time, she was alarmed at herself, and feared that her love to God was all dying; and so great was her distress that it banished every sleepy feeling. With fears and a burdened heart, she set about prayer in earnest; nor did she leave off until her tears of sorrow were turned into tears of joy. Then her soul was so full that she could not sleep, and the remainder of the night was spent in prayer, and joy that God was with her.

The other instance was on an occasion when the girls had made some remarks to her, from which she thought, that, as she was always sick, they and the rest of the family considered her as burdensome, and wished her away. This made her feel unhappy for a few hours, but before night, she obtained that relief in prayer which restored peace to her soul.

I afterwards put several questions to her, which follow, together with her answers.

You have said that before you found peace in Christ, you did for a long time—for many months—feel yourself miserably wretched, and that you often prayed; was it for the sake of these prayers that God gave you peace? or was there any good in them?—'No; it was because of Christ's pity to my soul; because he died for poor sinners; and it was of God's mercy that missionaries were sent to teach me.'—Do you mean to have me understand from all you have said, that you never had any fears that you were deceived; no time in which you have doubted whether you had

a part in the Savior or not? 'I have always felt sure that God has had mercy on my soul; and the more I have thought of my old wicked life, it has been like one pushing me nearer to God: it has made me feel more humble in myself: and a strong desire to live only for him.'—But should God take away his Spirit from your heart and leave you to yourself what do you think would become of you? 'I should be good for nothing.'—Have you any fears that God will ever take away his Spirit from your soul?—'No.' —Why?—'From what I have heard of his word, he has promised to keep those that trust in him; and I believe he is faithful to his word.'

There have been several times when in your sickness you have been very low, and have had reason to think you would live but a few hours or days; have you, at none of these times, been unwilling or afraid to die?—'No.'—Have you always felt, that if it were God's will, it would be a privilege to die, and you would be glad to have the time come? 'Yes, I have. This fall, when I was very sick for two days and nights, and felt that God only could make me better or take me away, I thought, if it were his will, how glad I should be to know that I was dying, that I might be with God.'—A year ago last spring, [1828] you was baptized and received into the church; can you tell me any thing of your feelings at that time about the ordinances?—'After I understood their design, that Christ had commanded them, and why he had done it, I had a very strong desire to be baptized and to receive the sacrament; nor is there any thing in this world that I have felt to be so great a privilege. When at the table I was baptized, and promised solemnly to be for God, I really felt in my heart every word, and that I was now all the Lord's, and no more for myself or for any other. I was happier than I can express, in the privilege of being there with the love of God in my heart; and when receiving the bread and wine, I felt that I could not be thankful enough to God for bringing me to the table once. I thought I should come there no more; but that the next time, I should be at God's table in heaven.'—You see that it has not been as you thought. You have communed several times: have those always been precious seasons to your soul? 'Yes, every one of them.'—Have they been as precious as the first one?—'Yes: as I have heard more of the Savior,

and have learnt more of his love from the Bible, I have felt each time, if possible, more and more near, and happy in him.'—What good do you think that baptism or the sacrament could do you, without a heart to love the Savior?—'None. There would be no joy to my soul in them.'—Could you have this joy and peace of which you have told me, if you did not, as far as you know, strive to obey God in all things?—'No; I could not. Though unable to do any thing with my hands to help the family and to labor for God, it is my sincere desire daily to have my heart much in prayer for them and for the salvation of their souls; and because God lets me live, I believe he wishes me to be devoted in spirit to this.'—Do you think you love God and souls as much as you ought?—'No: I try to love, but do not feel so much as I ought.'—When do you expect to have perfect love to God and souls? At first she answered, 'Never;' thinking I meant while in the body. Afterwards she said, 'When I get to heaven.'

Respecting the foregoing narrative, Mr. Ferry remarks—

I have written it as taken from the woman through an interpreter, and as having in part fallen under my own observation. I have scrupulously avoided any thing like a more favorable coloring than facts would justify. The statements have been read by those who have had most knowledge of the subject of them, and of her exercises, and they believe that the impression which will naturally be left on the mind of the reader will be less striking than the reality. In respect to uninterrupted peace and spirituality of mind, the case of this woman is unlike any other which I ever knew. Aware that some will at once set it down as untrue, or a delusion, I have faithfully tried, but in vain, to draw from her something which would warrant me in truth to cloud some part of her Christian life with doubt; but you might as well attempt to make her disbelieve her existence, as to convince her that she has been left to go mourning the hiding of God's countenance from her soul. She is indeed a favored child, ripening fast for glory: sick or well, in pain or at ease, she always meets us with a placid, and most commonly with a smiling, countenance. She is afflicted with consumptive complaints, and for many

months has raised blood freely: we expected that before this she would have been at rest.

She was spared to remain before the mission family a monument of grace and an example of patience and ripening holiness, till Nov. 23, 1830.

At the time of her decease, she exhibited, says Mr Ferry, the character of the believer triumphing in death. For many months she had been almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said, on the day of her death, 'I think I shall go to-day.' At night she shook hands with some of the members of the mission family, and with a smile spoke of it as the last time. But a few minutes before her death, in allusion to David's words, she said she feared no evil. Surely no unbeliever, observing her course down the valley, could any longer doubt the reality of religion, or deny the importance of carrying the tidings of the gospel to the unlettered savage.

Early Life and Conversion of C. W. R.

A MEMBER OF THE MISSION SCHOOL AT MACKINAW.

The Indian name of C. W. R. was Me-sai-ain-se. She is half Indian, though by habit of life, and by language, she was a full native of the wilderness, having lived far in the interior, south or southwest of Magdalen Island, or St. Michael's Point, upon Lake Superior. Her home, previous to entering the mission family, was about two days march distant from what is called Lac Coutree. She lived with an aunt, and belonged to a class, by distinction or ceremonies, known as the Me-ta-we. The summer that she left home, she was to have been received as a full priestess or conjuress. She had gone through all the previous mummery, and was then on the ten days singing, or finishing scene; when an uncle, who had given her her name, and hence had a right to control her, arrived, and said he had been told in a dream that she must not become one of the Me-ta-we. This was enough. All her former plan of life was in consequence abandoned, and he took her away. She was also, that summer, while with her uncle, one of the party in the Indian dance around the scalps of

some whites, murdered by those Indians who were afterwards imprisoned at Mackinaw. She came down with the traders, and was received into the family in July, 1825. She understood only the O-jib-e-way language, and was probably between fourteen and fifteen years old.

At my request, says Mr. Ferry, she gave the account, (which in substance had been given to us all before,) with this solemn injunction, that she would give what she knew to be truth, and no more nor less.—It will be seen that there is something of sameness in the narrative, because I have only felt at liberty, while following her track, to shape her own ideas into the most intelligible English. From her hopeful conversion to the present time, she has generally enjoyed much peace of mind. She says she has seasons, when conscious of little spirituality, she has been much distressed for fear she should be deceived, because it was not with her as in days past: but never, she says, has she been conscious of such a state of feeling, that she could not say from the heart, I am ready and willing to live and die for Christ. And her whole deportment has been strikingly characteristic of such a state of mind. She was received into church fellowship, with two other girls, at our communion season in April, 1828: and I presume I speak but the feelings of the family, when I say, that there has been no more faithful missionary to her friends and others, among us than she. The following is her account.

'Two years ago the present summer, [1828] I began first to have serious thoughts about my soul. When hearing the Scriptures interpreted, what God says in them respecting the wicked, and especially when hearing M. [a pious girl in the family,] praying in the native language for the salvation of the poor ignorant Indians, I first began to think, 'Perhaps I am one of those ignorant wicked ones.' And I began to use some Catholic prayers, which I had in part learnt, thinking these would do me good. But M. told me these were only prayers of the mouth, and not right with God; that God knew all our hearts; and that we must pray from our hearts as we felt, if we hoped to have God hear us. With this said to me, which I supposed to be true, I used to try to pray. Sometimes I could only use a few words, and did not know what was the matter with me; but often, in meeting and at other times, I was distressed with the thought, that I might be sent away with the wicked.

I can now see, that I had then no sense of the wickedness of my heart. The more I heard the word of God explained, and was questioned respecting it, and informed that not only our actions were bad in God's sight, but our thoughts and feelings were displeasing and wicked before him, the more was I led to look at my life, and at particular things which I had done; and from this review, to think more of my heart, that there was something very bad and which I began to see was wicked, in my thoughts and feelings.

"Preparatory to the first season of communion, after my uneasy state of mind, while helping to prepare the table service, I was told that none but those who loved God had any right or privilege at his table. I then felt as if I should never be permitted to come there, as I knew nothing of God. All the night following I lay awake, distressed at the situation in which I began to see myself; and thought, as I had lived so long without thinking of God, or rather knowing that there was such a glorious Being in the heavens, that he would never have any thing to do with me; that I was too bad to have him think upon or help me. The next day Miss O. read, and had interpreted to the girls, that portion of Scripture where Christ instituted the supper, and explained to us the reason and design of the sacrament. Afterwards, when seeing the church around the table, with all the affecting scene before my eyes, I had a *feeling* that there was truth in these things, such as I had not had before. And not only was my mind more deeply distressed for myself; but seeing so many around me, (compared with the small number at the table,) who I supposed must be in the same wicked and dangerous condition with myself, my feelings of anguish became indescribable. On leaving church, while alone in my room, the thought came to my mind, 'Why need I be so distressed? there are no others who appear to feel as I do: perhaps it is because these things are new to me: when I become more used to them, they will not affect me so: and it may be that I too may come to love God.'

"After this, while any of the family were giving me and the other girls instruction, I used often to think, 'I won't let these things trouble me so much.' And if at any time I found my mind considerably excited, I would immediately try to check and do away my feelings; as it were, saying

to myself, 'It is enough for me to learn little by little: I won't be such a fool: by and by I shall do well enough, when I come to know more.' With this impression I almost neglected prayer. To such a degree did I give myself up to this feeling, that for a long time it was but seldom that I would attempt to pray, lest my mind should be too much frightened or distressed.

"The next thing that troubled me was the parable of the sower, which I heard read to me, and upon which I was requested to meditate, and give my opinion, when I supposed I understood the meaning. This troubled me much; because, after fixing on what I supposed the way-side and the stony ground meant, I thought they both represented much of my heart: nor could I resist the anxiety which the thought produced. This state of mind remained and grew worse for some time, until I was arrested with this thought, that it might bring me to sickness, or derangement, or a worse evil; and I determined that I would try to do as far as possible what was right for God, and in the mean time would avoid indulging in anxiety."

Here she related a train of feelings, for several months, amounting to nothing essentially more favorable. The narration exhibited a fluctuating, unhappy state; sometimes awaked to anxious distress under instruction, and again endeavoring to settle into indifference or ease of mind. At one time this struggle was severe, occasioned by the death of a little boy in the family. At another, on the arrival of her relatives last summer, Miss O. asked her why she did not talk with and instruct them? Here her mind was again aroused. She says she felt in keen distress for a time, shuddering at the thought of showing others what to do, when this condemned herself. This she thought would be to look after a mote in their eye, with a beam in her own. At length, when Miss M. was lying very sick, and her death daily expected, she came into the room, and among other things Miss M. said to her, 'I suppose you are not willing to have me die; but if you only had a good hope in the Savior, it would not be long before we should meet again in heaven, and be forever happy together.'

"This," said she, "came home to my heart. It was more than I could well endure; and I resolved that I would pray for mercy *as long as I had life.* From that time I was much in prayer; and often able to get little or no rest

through the night. When Miss M. and Mr. F. were about leaving home for their journey last fall, my mind was deeply affected and distressed. I thought it would be right in God, who had been so merciful as to send him here to instruct us, and be as a father to us, to take away his life; and that I, with the other children who had not believed in Christ, might never see him again. How can I endure the thought! I will try, I will pray, and perhaps, though I don't deserve it, God will send him back and give mercy to my soul, that I may love the Savior. When I saw the vessel under sail, I went alone and prayed earnestly that God would preserve them; and that I might, if he could be so merciful, have a heart given me to improve the providence of taking them away.

"This anxiety continued. I felt after this no inclination to give up prayer. I often thought how I had promised to God, and were I not to do as I had promised, I should lie to him; and then he would have no more mercy on me. I felt this to be my last time, my only hope. My mind was so pressed, that many times I could not sleep, and was often compelled, as it were, to get up and seek relief in prayer.

"One Wednesday evening, after meeting, Miss C. fell in with me, having walked out, as I also had done, and had a long talk with me: and though I did not express to her any other than anxiety of mind for salvation, yet I was angry. In my agony of distress and anger, I had such thoughts as these, "What business have you to talk so to me? it don't concern you what becomes of my soul: you have not to suffer for my sins: Why not, then, let me alone, and not torment me.' After Mrs. C. left me, reflecting on the feelings I had indulged, I felt, if possible, worse than ever. Although I was aware that Mrs. C. knew nothing of my feelings, yet I knew they were not hid from God, and must be very displeasing: surely, thought I, I am lost.

"The following Saturday evening there was a prayer-meeting in the girls' room; after which Miss C. made remarks to this amount, 'That she was afraid some of those professing so much anxiety, were deceived, judging from their conduct; for surely, if they were so anxious, they would have given themselves to the Savior before now.' This was like a knife to my heart. What can I do? At first, after going to the bed-room with M. and C., who were

also distressed, we tried to pray together. But I found this was no place for me; and the whole night I spent alone; now and then only awakened to keener agony from hearing the sobs of M. in the opposite room. Sabbath morning, leaving my room a little after day-light, I saw M. standing by her bed, and with a smile on her countenance, look at her little girl. The thought rushed upon me, that she must have found a Savior; for I had never seen a smile on her countenance before. [Meaning, since her anxiety.] Now she is going to begin a new, a happy Sabbath, and I am left with this wicked heart to profane the day! For a moment, as I heard one of the girls exclaim, 'M. has found the Savior,' I felt disposed to envy her. But no—I thought—this is making me more wicked; I will try to follow her: and I left the house for the cedars, designing, at the time, to spend the day there, though I did not. I can give no just account of my mind through the Sabbath and Monday: I can only say, I had, as it seemed to me, every wicked feeling: my heart was so hard I could not weep; I could not shed a tear: it seemed a *perfect combat.*

"Tuesday morning, after breakfast, Mr. H. came to my room, and talked with me a good deal: he told me this might perhaps be the last day the Lord would give me; and why will you not submit? He explained to me many verses of the Bible; and during this time my heart got some feeling: it seemed to melt; and I could weep. The whole of this day I hardly knew where or what I was. Sometimes I apprehended that I must lose my senses; and seeing the other girls so different from myself, for a moment I would half resolve to endeavor to be like them; supposing that otherwise I must soon be crazy. But a reacting thought and feeling would bring me back to all the keenness of my agony. Before supper I was in the girls' sewing room, where Miss O. read from the Bible and talked with the girls. I staid till I dare stay no longer, lest I should break out in something dreadful before them, through derangement. I got to my bed-room; and throwing myself on the bed, I lay for some time unconscious of any thing but the fire within: nor durst I even shut my eyes, for fear I should find myself in death, actually sinking into the flames of hell.

"After a time, how long I don't know, becoming more conscious of my state, and collected in mind, these were

my feelings: 'I have tried every way, and all in vain: I cannot help myself: neither prayers nor anxiety do any good: they lead to no relief. It is right, it is just in God to destroy me: I ought to perish. He may do what he pleases: if he sends me to hell, let him do it: and if he show mercy, well: let him do just as he wishes with me.' Here, as in a moment, I had such a kind of *one*, or *whole* view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to go in prayer, and throw myself for the last time at the feet of the Savior, and solemnly beg of him to do what he would with me. Just at this time Eliza [an Indian pious woman in the family, who is the subject of the preceding narrative,] came and talked a good deal to me. She told me how easy it was to believe in the Savior if I would; and after talking some time said, 'We will pray together.' Here I lost all my burden: I felt light: a strange feeling that I cannot describe.—I had no thought that I loved Christ, but I was happy; and yet afraid to be happy; was afraid to give indulgence to these feelings: for it would be dreadful, after all, it appeared to me, to go to hell with no feelings of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I designedly concealed with my handkerchief, lest Eliza should observe it. Leaving the room, Miss O. called me to her bed room to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused; to which I made no direct answer. When they saw that I either could not or would not eat, they proposed uniting in prayer, in which they each led in succession. Here I was filled with that happiness which I hoped to enjoy in heaven. I do not know but that my enjoyment was as great as it was possible for my soul to have, arising from a view of the love, the nearness, and the glory of the Savior. I seemed to see it, to feel it all, in a fulness of joy beyond expression. At the close of prayer, my mind run on this hymn, 'Alas, and did my Savior bleed!' and without expressing the wish I had to hear this hymn sung, Miss C. in a few moments commenced singing it. The whole hymn possessed my soul in mingled joy, and wonder, and love. Especially the last verses, so that I was here as much lost to myself in the bliss of joy, as I had been before in the anguish of despair. Perhaps my counte-

nance told my feelings; and Miss O. asked me if I could now love that Savior. I answered, I hope I do. This was the first intimation I had dared to give of the peace of my soul. But my joy had swallowed up all fear, and I could not resist the answer. Now I had such a love for all around, as well as for the Savior, that I could have folded them to my bosom. For two days following, night and day, there was little or no abatement of this happiness. I appeared to be in a new world: every thing led me to God: not an object did I see but seemed to say, 'how glorious and lovely is the great God.'

Early Life and Conversion of M. A. W.

M. is a half Indian woman, of the O-jib-e-way nation. She does not know her age, but she is probably between twenty-two and twenty-five years old. She was born at Fort William, or what is called the Grand Portage, on the northern shore of Lake Superior, where she lived till about four years ago. Her father was a Frenchman, and clerk to one of the Hudson Bay traders. He left her mother when M. was about four years old, and has never been seen by her since. About ten years afterwards her mother married another man, and removed with him towards the Rocky mountains. M. has not seen her since. She, with her brother, was left in the family of a trader, where she was required to go to a priest daily to learn the Catholic prayers and catechism, for the purpose of preparing to receive baptism. This course she continued, with more or less regularity, for three years.

Having passed through various scenes, she was brought into the mission family in August, 1826; sometime in the following spring was the first of her being disposed to listen at all to any thing said to her on the subject of religion. She had been often told that prayers which were merely repeated, but do not come from the heart, were good for nothing: and when she now heard Mrs. L. and another Indian woman speaking of their views and feelings, she felt that she had never had any sorrow for the sinfulness of her heart. When questioned, she had heretofore said that she never sinned against God, and she thought that we

must be very wicked when talking so much about a sinful heart. This, together with what she heard from the word of God, made her doubt if she might not be wrong, and in this way she was led step by step, until she became convinced, and gave up her Catholic prayers.

Her own mind at length became so distressed with a view of herself, how she had lived, how she had fought, as it were, against the truth, and the astonishing goodness of God in bringing her here against her will, that often, during that summer, she felt as if she knew not how to go about her work, or where she was. "Being at the farm, I became," she says, "so bad in my own view, that I could not bear to sit at table with the family; I often felt myself so unworthy that I could not eat, and had to leave the table. About this time Mr. H. said very little to me, and I thought he looked upon me as a lost soul, and that my conduct had been so wicked in resisting the light that there was no hope for me. This, though dreadful, I felt to be just and true, and thought I could not have too mean a place, unnoticed by every body. Soon after, there were two days in particular, that I was unable to do any thing, I felt so strangely distressed. The second night I could not go to bed at all, but spent the night in weeping and prayer. It appeared to me that the Savior was near, but still I could not go to him, could not give myself to him, and find peace.

"After this, I lost all anxiety about my soul; and when I prayed, I had no feeling. I continued in this state with no perceptible change, till at a meeting for religious conversation, I was questioned whether I meant to lead the same life I had done, or give up all for Christ: then, as in a moment, it seemed as if all those former feelings which had been my agony, rushed upon my mind; and unable to answer a word, I burst into tears. I remained some time, after all had left the room, in great distress. There I prayed, that if the Lord had not entirely given me up, he would show me more and more of my heart, and give me no peace until I should find it in the Savior. It was then that I resolved that I would seek until I found mercy.

"On the following Saturday evening, after going to my room, I lay down, but could not remain in bed: I spent the time in prayer, and seemed to myself like one on a precipice, just ready to fall, and sometimes bewildered as if los-

ing my reason. In the morning I threw myself on the bed, with a willingness to have God do with me what he would —to save or destroy me. I saw that as I had resisted so much, I had no fault to find, if he now refused to show mercy. But just as if some one had laid hold of me, I got up in a few moments and unconsciously knelt by the bed, where, attempting to pray, I could only thank God. He appeared so good, he seemed so near and so precious, that I could not have words fast enough. I felt in a new world. Can this be that change of which they have told me? I dared not think I had found it; but I was happy. I felt that I was so beyond expression. On going to the window, words cannot express how good and lovely every thing appeared to me, as if full of God. I then concluded that I would take a walk for prayer. I came down and started; but often had to stop in surprise, admiring every thing around me as if it were new. I could hardly believe I was in the same world, and such a season of worship was given me alone as I never knew till then.

When I came back, I awoke the girl who slept with me, and told her I hoped I had found the Savior. She got up, and we united in prayer. My heart was full: every word came from my soul. I can say that I felt it. We then went to the room where the females of the mission family were. Never did they appear so to me before. I could not help loving them; because, as I thought, they loved Christ, and I could not refrain from embracing them, and telling them that this was the first Sabbath I had ever seen. They sung a hymn, and although I did not know how to join with them in voice, yet I did in spirit. The whole of the Sabbath I enjoyed very much, my mind mostly filled with an inexpressible view of God's goodness; and, being asked by some one if I could ever sin against so good a God, I answered, as I then felt, that I could not. But that answer afterwards caused me sorrow. I felt that I had said too much."

The amount of her subsequent exercises shows the Christian with his clouds as well as sunshine. Yet, on the whole, her life manifests the growing Christian, and savors much of one that lives in the spirit of prayer. She was received into the church in the winter of 1828.

MISSIONARY BIOGRAPHY.

It is the design of this Paper to give a Biographical Sketch of Asaad Esh Shidiak, a convert to the Protestant faith in Syria, written chiefly by himself, and by his friend and patron the Rev. Isaac Bird, missionary to that country.

BRIEF MEMOIR OF

ASAAD ESH SHIDIAK;

AN ARAB YOUNG MAN, OF THE MARONITE ROMAN CATHOLIC CHURCH.

SECTION I.

Birthplace, family, education, and employment of Asaad—he is dismissed from the service of the Maronite patriarch—employed by Mr. King—attempts to answer Mr. K.'s Farewell Letter—perceives errors in the Roman Catholic church—is commanded by the patriarch to leave the missionaries and obeys—returns to Mr. Bird—progress of his opinions.

Asaad Esh Shidiak was born in the district north of Beyroot, called Kesruan, where, and at Hadet, a small village five miles southeast of Beyroot, his family have ever since lived.* This family now consists of the widowed mother, five sons, (of whom Asaad is the third,) and two or three daughters. At about the age of 16, he entered the college of Ain Warka, and spent a year and a half in studying grammar (Arabic and Syriac,) logic, and theology. After this he passed two years teaching theology to the monks of a convent near Hadet.

* Mr. King thinks Asaad must have been, in 1827, about thirty years of age. Of course he was born about the year 1797.

He was also, for a considerable time, scribe to the bishop of Beyroot, and also to the patriarch, the latter of whom was a teacher in the college when Asaad was a student. During a rebellion, headed by the shekh Beshir, a mere complimentary letter of Asaad's written to one of the disaffected party being intercepted, and shown to the emeer Beshir, his suspicion was excited, and he wrote immediately to the patriarch, in whose employ Asaad then was, to dismiss him from his service. The letter of Asaad was produced, and though it was seen to contain nothing exceptionable, the patriarch thought proper to dismiss him without ceremony.

The dispensations of Providence often seem afflictive when they happen, and most benevolent afterwards when their design is perceived. So it was in the case of Asaad. Being thus cast out upon the world by those who ought to have befriended him, he applied to Mr. King for employment as his instructer in Syriac, and was accepted. Though a young man, Mr. King pronounced him to be one of the most intelligent natives whom he had met with on Mount Lebanon.

"At that time,"—Asaad says, in a statement he drew up of his reasons for leaving the Romish communion,—"I was very fond of engaging with Mr. King in disputatious conversations, to prove him to be in error; but with none but worldly motives, to display my talents and knowledge and acquire the praise of men. After this, I applied myself to reading of the word of God with intense interest. Now this person wrote a Farewell Letter to his friends, in which he excuses himself from uniting with the Roman Catholic church. After reading this letter, I found in the holy Scriptures many passages which made against the opinions of the writer. These passages I selected, and from them and other evidences composed a reply to him. But when I was copying the first rough draught of the same, and had arrived to the last of the objections, which he said prevented his becoming a member of the Roman Catholic church, viz. that the Roman Catholic church teaches, that it is wrong for the common people to possess or to read the word of God, but that they ought to learn from the popes and councils, I observed the writer brings a proof against the doctrine from the prophet Isaiah, viz.

'To the law and to the testimony, if they speak not according to my word, it is because there is no light in them.'

"While I was endeavoring to explain this passage according to the views of the Roman Catholic church, with no other object than the praise of men and other worldly motives, I chanced to read the 29th chapter of Isaiah from the 15th verse to the end. I read, and was afraid. I meditated upon the chapter a long while, and feared that I was doing what I did with a motive far different from the only proper one, viz. the glory and the pleasure of God. I therefore threw by my paper without finishing the copy, and applied myself diligently to the reading of the prophecy of Isaiah. I had wished to find in the prophets plain proofs, by which to establish, beyond contradiction, that Jesus Christ is the Messiah so long expected from ancient days;—proofs that might be made use of in answer to Moslems and Jews. While I was thus searching, I found various passages that would *bear* an explanation according to my views, but did not find them sufficient to enforce conviction on others, until I finally came to the 52d chapter 14 verse, and onward to the end of the next chapter.

"On finding this testimony, my heart rejoiced and was exceeding glad, for it removed many dark doubts from my *own* mind also. From that time, my desire to read the New Testament, that I might discover the best means of acting according to the doctrines of Jesus, was greatly increased. I endeavored to divest myself of all selfish bias, and loved more and more to inquire into religious subjects. I saw, and continue to see, many of the doctrines of the Roman Catholic church, which I could not believe, and which I found opposed to the truths of the Gospel; and I wished much to find some of her best teachers to explain them to me, that I might see how they proved them from the holy Scriptures. As I was reading an appendix to a copy of the sacred Scriptures, printed at Rome by the Propaganda, and searching out the passages referred to, for proving the duty of worshipping saints and other similar doctrines, I found that these proofs failed altogether of establishing the points in question, and that to infer such doctrines from such premises was even worthy of ridicule. Among other things, in this appendix, I found the very horrible *Neronian* doctrine, *that it is our duty to destroy*

heretics. Now every one knows, that whoever does not believe that the pope is infallible, is a heretic in his opinions.

"This doctrine is not merely that it is *allowable* to kill heretics, but that we are *bound* to do it. From this I was the more established in my convictions against the doctrines of the pope, and saw that they were the doctrines of the ravenous beast, and not of the gentle lamb. After I had read this, I asked one of the priests in Beyroot respecting this doctrine, and he assured me, that it was even so as I had read. I then wished to go to some place, though it might be a distant country, that I might find some man of the Roman Catholic church sufficiently learned to prove the doctrine above alluded to.

"After this, as I was at Beyroot teaching a few Greek youths the Arabic grammar, I received a letter from his holiness the Maronite patriarch, saying, that if I did not cease from all assistance whatever to the English, and that if I did not leave them within one day, I should, *ipso facto*, fall under the heaviest excommunication.

"Thinking, as I did, that obeying my superiors in all things not sinful, was well and good, I did not delay to leave, and so went to my friends at Hadet; but still thinking very much on the subject of religion, so that some people thought me melancholy. I loved exceedingly to converse on religious subjects; indeed I took no pleasure in any worldly concerns, and found all worldly possessions vain. After this I received a second letter from his holiness the patriarch, in which he said thus;—'After we had written you the first letter, we wrote you a second; see that you act according to it. And if you fulfil all that was commanded in it, and come up to us when we come to Kesruan, we will provide you a situation.' But I saw that nothing, in which I was accustomed to take delight, pleased me any longer. I returned again, after some time, to Beyroot."

Asaad went home on the 15th of November, 1825, and returned on the 12th of December, risking whatever obloquy and violence might come upon him. For his greater security, a written protection from the English consul was procured for him, which ensured to him, while in the immediate employment of Mr. Bird, all the safety and liberty of an English resident. He was Mr. Bird's instructer in Arabic.

About the close of the year 1825, Asaad became satisfied with the proofs that the books of the Apocrypha* were not given by inspiration of God, and employed himself in searching the Scriptures with such an intensity of interest, as to leave him neither time nor relish for any thing else.

In January 1826, Messrs. Bird and Goodell questioned Asaad closely with regard to the state of his heart, and were rather disappointed at the readiness with which he replied, that he thought he was born again. They could hardly believe that he had yet, even *speculatively*, very clear notions of the nature of regeneration.

In the evening of the same day, an acquaintance of his, who had expressed great friendship to him, and pretended to lament very much that the patriarch and priests had so much sway, came to give Asaad a last serious admonition. "This," said he, "is the last time I intend ever to say a word to you on the subject of religion. I wish, therefore, before you go any farther, that you would pause, and think whether you can meet all the reproach of the world, and all the opposition of the patriarch and priests."

Asaad replied, that he had made up his mind to meet all these things. "And now," said he, "if as you say, you intend never to hold any more conversation with me on the subject of religion, I have one request to make of you, and that is, that you will go and make the subject of religion a matter of serious prayer and inquiry, and see where the path of life is; I then leave you with your conscience and with God."

After relating the substance of this conversation, Asaad remarked, that these people reminded him of the late patriarch such an one, who had a moderate share of understanding, but was ambitious to appear very well. This patriarch had a bishop, who was really an acute and learned man, and whose opinions were always received with the greatest deference on all matters relative to religion? The bishop being on a visit one day at the patriarch's, the latter called him to his presence, and proposed to him the interpretation of a passage of Scripture. The bishop gave the explanation according to the best of his judgment.

* The papists receive these books as of equal divine authority with the canonical books of the Old Testament.

"No," said his holiness, "that is not the meaning of the passage;" and proposed to have a second. When the bishop had given his opinions and reasons, the patriarch answered as before, "That is not the meaning of the passage." In a third and fourth case the bishop was equally unfortunate, all his arguments being swept away by the single sage remark of his holiness, "That is not the meaning of the passage." At last the bishop, in a fit of discouragement, said, "Your holiness has put me upon the solution of a number of questions, in all which, it seems, I have been *wrong*. I would now thank your holiness to tell me what is *right*." The patriarch being startled at the new ground he was on, changed the conversation.—"So," said Asaad, "these people can all tell me I am mistaken; but when I ask them what is *right*, they are silent."

Asaad often remarked, that he was full of anxiety, and found no rest for the sole of his foot. In many things he saw the Romish church to be wrong, and in some things he thought the missionaries so. Their apparent tranquillity of mind, was a matter of surprise to him. "I seem," he said, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the English in my views, and therefore do not please them. My own countrymen are in so much error, I cannot please *them*. *God* I have no reason to think I please; nor do I please *myself*. What shall I do?" Asaad observed, that whatever might be said, and whatever might be true, of the *object* of the missionaries in coming to the country, he saw that the *doctrines* they taught were according to truth, and he was more than ever determined to hold to them.

He wished to have another interview with the patriarch, that he may tell him his whole heart, and see what he would say. The patriarch was not, he said, of a bad disposition by nature, and perhaps if he could be persuaded that he (Asaad) was neither acting from revenge nor from love of money, but simply from a conviction of the truth, he would be softened in his feelings, and something might be done with him for the benefit of religion. He desired among other things, to propose, that an edition of the New Testament should be printed under the patriarch's inspection at Shooair, the expense of which (if he chose,)

should be borne by the English. This he actually proposed, but the patriarch would not listen to the proposal a moment.

SECTION II.

The patriarch again urges him to leave the missionaries—he goes to Der Alma—interview with the patriarch—goes to the college of Ain Warka—conversation with a priest—visits the convent of Bzumar—interview with the Armenian patriarch, and with a monk—returns to Ain Warka—goes to Der Alma—proposes that the gospel be regularly preached among the Maronites—is deprived of the New Testament and other books, and threatened by the patriarch.

A regular excommunication against Asaad was daily expected from the patriarch; but instead of that, on the 6th of January Nicholas, a priest and also a brother to the patriarch, arrived with a request from the latter to come to him, and a promise of a situation in some office in case of his compliance.

Asaad's account of this event is as follows.

"Priest Nicholas began to converse with me in the way of reprimand, for being in connection with the English. I replied that, as we ought not to deny the unity of God because Mussulmans believe it, so we ought not to hate the gospel because the English love it. He then began to tell me of the wish of his holiness the patriarch, that I should come out to him, and of his great love to me; and said that he (the patriarch) had heard, that I had received thirty or forty purses of money from the English; and he assured me of their readiness not to suffer this to be any hindrance to my coming out from them.

"He then gave me a paper from his holiness the patriarch, in which he says,—'You will have received from us an answer, requesting that when we come to Alma you will come up and see us. We expect your presence, and if God please, we shall provide you some proper situation with an income that shall be sufficient for your sustenance. Delay not your coming, lest the present happy opportunity should pass by.' Knowing, as I did, that many people supposed my object in continuing with the English, to be gain, I did not delay fulfilling the request of his reverence, hoping to remove this suspicion, and to enjoy an opportunity of speaking the truth without being hired to do it."

When his missionary friends were informed of what had occurred between this priest and Asaad, and of Asaad's intention to go and see the patriarch, they expressed their fears that he would be ill treated; but he did not anticipate it. He said, he had known an instance of a vile infidel and blasphemer, who was simply excommunicated, and that it was not the custom of the Maronites to kill, as was suggested, on account of religion. They assured him, that he had not yet learned how much men hate the truth, and that his church would not feel herself half as much in danger from an open blasphemer, as from an active lover of the gospel. But he was so confident that good would result from such a visit, that they ceased from urging their objections, and commended him to the will of God.—Asaad now continues his own history.

"About the 7th of January, I left Beyroot with priest Nicholas, and arrived at Der Alma the same night. His holiness the patriarch was not there. On the next day, when he came, I met him and saluted him in the road. In the evening he called me into his chamber, and began to ask me questions, that he might discover what I was; and I answered him, telling him the whole truth, although this course was opposed to my personal convenience. At this he seemed surprised, for he must have perceived, that it was contrary to what he had been accustomed to see in me. Afterwards, when I declared to him that I never had before been a believer, according to the true living faith, he was probably still more astonished. He then asked me, if I believed as the Romish church believed. I again told him the truth, that I did not. He asked me then what was my faith, and I answered to the following purport: 'True and living faith must be divine, connected with hope, love, and repentance, and that all these virtues are the gift of God, &c.; that I believed the truth as God had inspired it; and that it would be but a lie, if I should say that I believed as the Romish church does, when in fact I do not. I must have proofs.'

"After some conversation like this, he told me that this doctrine of mine was heretical, and that as long as I remained in this state of opinion, he would suffer no one to have intercourse with me in buying, and selling, &c. This prohibition of his brought to my mind the words in the

Revelation, xiii. 17.* Then he gave me to understand, that if, after three days, I did not get back out of this state, I must no more enter the church. At other times he wished me to swear by the eucharist, and by the gospel, that my faith was like the faith of the Roman Catholic church. He asked me if I was a Bible-man; I replied, 'I do follow the opinions of the Bible-men; but if you think me a Bible-man on account of the opinions I have advanced, very well.'

"The sum of what I said was, that without evidence I could not believe what the Romish church believes. From that time, after three days, I did not enter the church for a space. Some time passed again, and the patriarch inquired of me my faith. I then explained to him what I believed respecting the unity and trinity of God, and that the Messiah was one person with two natures, and that the Holy Spirit proceeds from the Father and the Son. Then arose a disputation about who is the vicar that Christ has appointed to explain his law. I answered in substance, as I afterwards did in writing, 'that by reason, and learning, and prayer to God, with purity of motive, we may know, from the holy Scriptures, every thing necessary to our salvation.' This was the purport of my reply, which perhaps was not expressed with sufficient clearness, or perhaps I was not able to say it in the manner that was appropriate; for such a tumult and storm was excited in the company, that they seemed to me to be intent on overcoming me by dint of vociferation, rather than by argument, and to drown my voice, rather than to understand my opinions.

"When, after some days, came bishop Abdalla Blabul and padre Bernardus of Gzir, the patriarch one day called me to them in his chamber, and asked me what I wished, whether money, or office, or whatever it might be, promising to gratify me, speaking of his love to me, and of his great interest in my welfare. These professions I knew to be sincere, but they are according to the world, and not according to the gospel. I assured him that I wanted nothing of the things he had mentioned, that I was sub-

* "He causeth all.....to receive a mark," &c. "and no man might buy or sell, save he that had the mark or the name of the beast." The patriarch was also clothed in scarlet, like the woman on the scarlet colored beast.

missive and obedient to him; and that if he thought of me that I had taken money of the English, he was welcome to shut me up in my chamber as in a prison, and take from me every thing that I possessed; that I wished from them merely my necessary food and clothing, and that I would give them this assurance in writing. The bishop and priest then begged me in presence of the patriarch, to say that my faith was like that of the Romish church. I replied, that I feared to tell a falsehood, by saying a thing, while actually, in my reason, I did not believe it.

" 'But,' said they, 'the patriarch here will absolve you from the sin of the falsehood.' I turned to the patriarch, and put the question, whether he would so absolve me. He answered, that he would. I said, 'What the law of nature itself condemns, is out of the power of any man to make lawful.' He then again asked me what I wished to do. I said I wished to go and see the Armenian patriarch Gregory, and inquire of him what I ought to do. He consented, and requested me, when I had done this, to return to him, to which I agreed. I was accompanied by a priest from the station of the patriarch, to the college of Ain Warka, where I found priest Joseph Shaheen, with whom I conversed a considerable time, and with great pleasure; for I found that for himself, he did not believe that the pope was infallible in matters of faith, that is to say, unless in concert with the congregated church. I then began to confess to him: but when I saw that he held steadfastly some opinions for no other reason than that the church so believed, and that without bringing any proper evidence of the fact, viz. from councils or from the fathers, and burst out upon me with exceeding bitter words, saying, 'Know that the church neither deceives, nor is deceived, and be quiet;' and when I wished him to instruct me according to the word of God, with the simple object of glorifying God, and fulfilling his will, I saw that he was not disposed to support any opinion, because it was according to the word of God, but because so thought the church; and I saw him also ready to retain these opinions, although I should bring the strongest evidences against them from the holy Scriptures. He told me that it was impossible for him to teach any thing contrary to the Council of Trent. So I found I could not receive his system, because, though you

should show him that it was wrong, he would not give it up, lest with it he should be obliged to give up his office. I therefore told him, 'You are bound, i. e. shut up as between walls, by the doctrines of the pope and the Council of Trent.'

"In conversation on the images, he would have proved their propriety from Baronius's church history. We found this author quoting the sacred Scriptures to prove that our Savior sent a picture of himself to the king of Abgara. I declared that it was false, in so far as he stated that the *Gospel*, made any such statement, and on that account I could not believe the story. To this he gave me no answer. After this, as we were reading this book, and found a statement respecting the bishops collected in Constantinople, to the number of 313; that they decreed the abolition of the use of images, because it was idolatrous, and that in the clearest terms,—I asked him the question, 'If an assembly composed of the bishops of the church were infallible, how is it that this council is said to have committed an error."

"About this time, I heard that a certain individual wished to converse with me on the subject of religion, which rejoiced me exceedingly, and I was impatient for an interview. He came on a Sabbath day to Ain Warka, for the study of Arabic grammar, according to his custom, and we had a short conversation together on works unlawful on the Sabbath day, and other subjects. He then excused himself from further conversation for want of time; but promised that when we should meet again, he hoped to have a sufficient opportunity to dwell on these subjects at large. I continued at Ain Warka the whole week, reading with the rest at prayers, and confessing to priest Joseph above mentioned; and on the next Lord's day, the Armenian priest aforesaid came again and I fully expected to have time and opportunity to ascertain his opinions: but I was disappointed again; for he wished to have the dispute carried on in writing, and to have an assistant with him, with other conditions.

"In these circumstances I failed of my object; but was on the whole more inclined than before to receive the doctrines of the Romish church; since the priest had promised to bring his evidence, on all points, from the word of God,

that they (the papists) were walking in light, and not in darkness.

"At this time one informed me, that his holiness, bishop Jacob, superior of the convent of Bzumar, wished to see me. And because priest Joseph at first told me that this state into which I had fallen, was a temptation of Satan, and at one time shewed me that it was usual for people, when they came to the age of manhood, to be tempted on the subject of their religion, and, at another, assured me that this was a state of delirium: and again, because, I had heard formerly, that this bishop Jacob had himself been delirious, and that he was a man of information, I wished very much to see him; and on the same day I went to priest Joseph and declared to him plainly my opinions, and shewed him that the beast mentioned in the Revelation was a figure, as the lamb evidently was, and how dreadful must be the torments of those who worship the image of the beast. I then disclosed to him my intention of going up to the convent of Bzumar, where were the patriarch Gregory, bishop Jacob, and the Armenian priest already mentioned. I set off the same day, and on my arrival saluted the patriarch, and on the same night reasoned on the subjects of faith, hope, and love. It appeared that the patriarch's opinion was, that a man may be possessed of living faith, faith unto salvation, although he should feel nothing in his heart. I answered him with a quotation from St. Paul; 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But this did not convince him. He explained the *heart* to mean the *will.* It then appeared to me that he was not a true believer; and from that time forward I could not believe him, as I would believe a real Christian; but I wished to hear his worldly arguments. On the following day, I asked him how it can be said, that the pope was infallible, if there were no proofs of the fact to be brought. I asked him if this pretension of the pope was that of an apostle, or a prophet? If an apostle, or a prophet, he could not be believed without miracles, and that we Christians were not to believe any one, though he were to bring down fire from heaven.* His replies to me were

* See Rev. xiii, 13.

weak, and after considerable conversation on what is the church of Christ, on the ignorance that is pardonable, etc. he began to prove, that if the pope is not infallible, then there is *no religion, no gospel,* and even *no God.* But I observed all his proofs so weak, that I could not be convinced, and I fell into deep perplexity as to what I should do. For, sometimes I greatly endeavored to submit my judgment to his rules and opinions, and made these efforts until my very head would ache. The next day I asked him what was that *great city*, ruling over the kings of the earth, mentioned in the Revelation xvii. 18. After he had brought his book of commentaries, he answered that it was Rome, which is also called spiritual Babylon, or Babel; and after wishing me to yield to his opinion, or that of the book, he said nothing more.

"From this time I was with the patriarch every day for three or four hours, and his best advice to me was, to pray to St. Antony of Padua, together with one repetition of the Lord's prayer, and one of Hail Mary, &c. every day for three days. When I was thus in doubt from the weakness of their proofs, one of the monks said to me, 'If you wish to know *good tobacco*, ask the patriarch.' I hoped that this priest would explain to me those doctrines of the Romish church, which I could not believe; so I went into his chamber and questioned him very particularly on all points. He expressed his wish that we might discuss together all the points one by one, but on condition that the patriarch Joseph should appoint him to do so. He told me he had in his possession a book refuting the opinions of Luther and Calvin. I begged permission to read it; but he refused, telling me that the doctrines of the church all remained unrefuted. He wished me to go down to the patriarch Joseph on this business. So after a stay of four days from my arrival, I departed for Ain Warka, according to my promise to priest Joseph.

"Here I found one of my friends, of whom I had heard that he had been very much astonished at my connection with the Bible-men. After I had seen him and had conversed a little on some points, he would no longer hear me, fearing among other things lest he should be crazed. When we touched on the subject of the great city above mentioned, he told me that he had seen a book of commentaries on the

Revelation, which made the city clearly to be Rome. At this I wondered greatly, since the meaning was so clear that not even the teachers of the Romish church herself could deny it. I then finished my confession to priest Joseph Shaheen, and about sunset, the same day, went down to the patriarch to the convent Alma.

"He requested me again to write a paper, stating that my faith was according to the faith of the Romish church. From this I excused myself, begging that such a thing might not be required of me, for the Council of Trent had added nothing to the rule of faith, which was established by that of Nice, which begins, 'I believe in one God,' &c. A short space after, I gave him my advice, with modest arguments and mild suggestions, on his duty to cause the gospel to be preached in the church among the Maronite people, and offered him the opinion, that this should be done by the priest in the vulgar language, every Sabbath day, for the space of one or two hours; and if this should appear too burthensome to the people, to take off from them some of the feast days. After this, I remained silent in my chamber, near to his own; and as there came to me a few of the deacons of the patriarch and others, I read to them, at their request, in the New Testament printed in Rome. But in a little time after, I entered my room and found in it none of all the books that had been there, neither New Testament nor any other; and I knew that the patriarch had given the order for this purpose, for he reproved me for reading the gospel to them, but he could accuse me of no false or erroneous explanations, or that I taught them any thing heretical.

"One day after this, he called me to his presence, and began to threaten me in a most unusual manner. I said 'What do you wish of me, your reverence? What have I done, and what would you have me do? What is my sin, except that I conversed with some individuals, shewing them the errors of the church of Rome?' Then he requested me again to say, that I believed as did that church, and said, grasping me firmly by the chin, "See how I will take you if you do not repent." I begged him to appoint some one to shew me the truth, by way of discussion, but he would not, and continued expressing his own sentiment, that we are bound to hold fast to the church, even to such

a length that if she should even reject the gospel, we should reject it too.

"And here I wish to say a word to every reader that regards and loves the truth, How does such doctrine appear to you? and how could I believe in all which the Romish church holds, without *knowing* all of it? and how could I say, without a lie, that I believe, when I do not believe?

"When I saw the patriarch breaking out in an exceeding loud and unusual voice, I was afraid that I should be found among *'the fearful,'* (Rev. xxi. 8,) and rose to depart. When I reached the door, I turned and said to him, 'I will hold fast the religion of Jesus Christ, and I am ready for the sake of it to shed my blood; and though you should all become infidels, yet will not I,' and so left the room."

SECTION III.

Letters to Mr. Bird—Asaad is forcibly detained—occasions of wonder—the bishop of Beyroot—written discussion with the patriarch and bishop—Asaad again proposes that the gospel be preached in the churches—discussion respecting the eucharist—he escapes and returns to Beyroot—sensation at the convent—noble resolution of Asaad.

Two days after Asaad had arrived at the convent of Alma, he wrote to Mr. Bird in the manner following.—"I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor honor, nor dignity, nor office, nor any other thing in creation may separate me from this love."

On the 22d of February, Messrs. Bird and Goodell, fearing for the safety of Asaad, sent a messenger to ascertain his state. The next morning this messenger arrived at Der Alma, and chanced to find Asaad alone. After a short conversation, in which they were providentially not interrupted, Asaad handed him a brief and hasty letter to Mr. Bird, in which he says;—"I find myself reduced to quite an extremity. One or more of three things are before me; either to be thought mad, or to commit sin, or to offer up my life. I call upon God for deliverance."

The emeer of that district had threatened to send him to Bteddeen to be imprisoned. Asaad replied, that he was ready to go to prison and to death. He was engaged in daily disputations with the patriarch and others. His countenance was said to wear a shade of melancholy, and his eyes to be red with weeping.

When it was proposed by the messenger to interfere with English authority for his rescue, Asaad said such a course might exasperate his enemies, and cost him his life: it would be better to wait a while, and leave it for Providence to open a way for his escape.

We now resume the statement of Asaad.

"One of my friends told me, that he had suggested to the patriarch the grand reason why I did not believe in the pope, which was, that among other doctrines of his he taught that he could not commit an error, and that now, though a pope should see any one of his predecessors had erred, he could not say this, for fear that *he* also should appear to be an unbeliever. This friend also told me, that the patriarch wondered how I should pretend that I held to the Christian religion, and still converse in such abusive terms against it; and *I* also wondered that after he saw this, he should not be willing so much as to ask me, in mildness, self-possession, and forbearance *for what reasons* I was unwilling to receive the doctrines of the pope, or believe as he did; but he would not consent that the above Armenian priest should hold a discussion with me, and more than this, laid every person, and even his own brother, under excommunication, if he should presume to dispute or converse with me, on the subject of religion.

"Under this prohibition from conversation, and this bereavement of books, from what quarter could I get the necessary evidence to believe in their opinion?

"Another cause I had of wonder, which was, that not one of all with whom I conversed, after he saw me to be heretical and declining from the truth, thought proper to advise me to use the only means of becoming strong in the faith, viz. prayer to God the Most High, and searching his holy word which a child may understand. I wondered, too, that they should ridicule me, and report me abroad as one mad; and after all this, be so fearful to engage in a dispute with a madman, lest he should vanquish them in

argument, or spoil their understandings, or turn them away from the truth.

"After some time came the bishop of Beyroot. I gave him the usual salutation, and was greatly rejoiced to see him, as I knew the excellency of his understanding, and his quickness of apprehension, and hoped that, after some discussion between us, he would explain the truth, and that he would rest on clear evidence to support his views. But in this case, also, I was disappointed; for one day, when I asked him a question, and during the whole short conversation which followed, whenever I began to bring evidence against him, he was angry, and finally drove me from my chamber in a fury, and that for no other cause, as he pretended, than that he did not wish to converse with a heretic.

"Some time after this, priest Joseph Shaheen came down to the convent of Alma, and I endeavored to get him to unite with me in persuading the patriarch to send out among the people preachers of the gospel, or that there should be preaching in the churches as before mentioned. But he would not co-operate with me in this, and I was again disappointed.

"Then, when the patriarch and the bishop of Beyroot wished to dispute with me, I expressed a hope that the discussion might be in meekness and without anger. It was concluded that the discussion should be in writing, that no one should afterwards be able to alter what he had once said. They then commenced by asking me questions. The first question was, in amount this, 'Has the Messiah given us a new law?' At first I did not grant that he had, strictly speaking, given us a new law, and quoted the words of John, that 'the law was given by Moses but grace and truth came by Jesus Christ;' but when I afterwards saw that by '*a new law*' they meant merely the gospel, or the New Testament, I answered in the affirmative. They then asked me if there were not to be found in this new law some obscurities. I answered, 'Yes.' They then asked me, 'Suppose any difference of sentiment should arise between the teachers of Christianity, how are we to distinguish the truth from the error?' I answered thus;—'We have no other means of arriving at the truth, than searching the word of God, with learning and reason, and

inquiry of learned spiritual teachers, with purity of motive, and with disinterestedness of inclination. If the obscurities of the word of God cannot be understood by these means, our ignorance is excusable and will not prevent our salvation. If the passages which still remain obscure concern faith, it is sufficient for a man to say, I believe according as the truth is in itself before God, or I believe in the thing as God inspired it to the writer. And if the obscurity respects our practice, after making use of the means above mentioned, if that branch of our practice be forbidden, or under a doubt, desist from it, but if it is not forbidden, do it, and *blessed is he that condemneth not himself in the thing which he alloweth.*

"After I had given them this answer, they brought no evidence to prove any error in it; and moreover afterwards never put me any question in writing.

"Once, as I was walking with the bishop of Beyroot, he began to tell me how much they all felt for me; and how unwilling they should be to put me in chains to die a lingering death; and that were it not for their sympathy and their love towards me, there were people who had conversed with them, who were ready to take my life. Some further conversation passed, and I began to introduce the subject of religion, and to ask how we could believe in the pope, that he was infallible. He quoted for proof the words of our Savior, *Thou art Peter, etc.* I asked him if it was proper to suppose that all things bestowed on Peter were also given to the pope? If so, why does not the pope speak with tongues, and why is he not secure from the evil effects of poison, etc.? He answered that these last things were not necessary. 'But how do you prove it necessary,' said I, 'that the pope should not err? Is it not sufficient if any one has doubts, to ask his teacher who is not infallible? If you say *yes,* then the opinion of a fallible man will answer. But if you say *no,* and that we *must* go to the pope, what must become of the man who dies before the answer of the pope can reach him?' He then resorted to another mode of proof, saying, 'Is it not desirable that the pope should be infallible?' I assured him I wished he might be so. 'Well, is not God able to render him so?' 'Yes, He is able to do all things.' He wished to infer his point from these two premises. But I said, your reason-

ing with regard to the *pope* may be applied to all the bishops of the church; for it is desirable that they should all be infallible, and God is able to make them so.' He said, 'No, for the bishops feeling less their need of the pope, would not look to him or submit to him as their head, and thus there would be divisions and contentions in the church.' 'But why,' said I, 'did not divisions and contentions arise among the apostles? Were they not all infallible, as well as Peter?' He would not admit they *were* infallible. I told him it was an opinion that could not be believed, that the pope was infallible and the apostles not: for it is well known to all, that the Holy Ghost descended on the apostles in a peculiar manner. I asked him again, how it could be made to appear that divisions would be produced if all bishops were infallible; for if they were all of one opinion, as they of course would be, their union must be the more perfect.' We conversed farther at some length, when he concluded by saying, 'You are possessed of a devil.'

"The next day,as the patriarch and the bishop of Beyroot were seated under a tree without the convent, I went out to them, and said, 'Your holiness sent for me to come hither for employment, and I came, and have remained here a considerable time. What do you wish me to do for you, for I cannot remain here in idleness?' He said, 'What do you wish to do?' 'If your holiness pleases that I teach in the school of Ain Warka, I will do that.' 'No, I cannot have you go to Ain Warka to corrupt the minds of those who are studying science, and to contradict my opinions.' 'But I will instruct in grammar.' 'No, the youths of the college are now attending to *moral* science.' 'Well, I only beg you will let me know what I am to do; and if you have no employment for me, I wish to return home.' The bishop here broke in upon the conversation, saying, 'I will not suffer you to go back among my flock to deceive them, and turn them away to heresy.' Will you then debar me,' said I, 'from my home? If so let me know where I shall go, and what I shall do.' The bishop then said to the patriarch, 'Indeed, I will not suffer this man to go abroad among my people, for he is even attempting to make heretics of us also.' 'Yes,' replied the patriarch, it will not do after this, to afford him a residence in any part

of the land.' The bishop then turned to me, in the bitterest anger and rage, reviling me and saying, 'If you go among my people again, I will send and take your life, though it be in the bosom of your own house.' I said, 'Well, what would you have me do, and what will you do with me? If you wish to kill me, or shut me up in prison, or give me up to the government, or whatever it may be, I wish to know it.' 'You must wait here till spring or summer,' said the patriarch, 'and then we shall see how you are.' I answered him in the words of that Christian who was given by his judge ten days to deliberate whether he would worship an image: '*Consider the time already past, and do what you please.*'

"I asked the Bishop his reason for wishing to kill me. What evil had I done? He was filled with high and bitter indignation, saying, 'What, miscreant! shall we let you go forth to corrupt my flock for me? Is not what has passed enough?' I rose and said to them, 'God at least is with me,' and left them. The patriarch soon sent after me his nephew, requesting me in soothing words to return, and saying that he would do what I wished.

"But when I contemplated the hardness of heart manifested by the bishop, I could not restrain myself from reproving him, hoping that he would grow mild. I said therefore, 'Our Lord Jesus Christ said, *out of the abundance of the heart the mouth speaketh,* and that Satan, who was in his heart, wished to kill me, for Satan was a murderer from the beginning.' I told him moreover, that he was not a true disciple of Christ. And when I had left them a second time, the patriarch again sent his nephew to inquire of me what I wished; whether it was money, or what else, promising that he would answer my inquiries.

"I returned, and told him I had a request to make of *one thing only,* and that I hoped he would answer me, not as a little child who would ask a childish thing. He asked me what it was. I said, 'I have to ask of you the favor to send from your priests two faithful men to preach the gospel through the country; and I am ready, if necessary, to sell all that I possess to give to them as part of their wages.' He promised me it should be done. But I had reason to expect that he would receive such a request as from the mouth of one out of his reason. Now there

was at the convent a man called priest Gabriel, who was said to be insane, and was known to all his acquaintance as a man that would never say a word on the subject of religion, and he was a scribe of the patriarch, and from the time of my arrival until that day, had never asked me a single question about my faith or opinions; nor had given me the least word of advice about any of my errors. The same night, as this priest was passing the evening in company with the patriarch, bishop, and other individuals, as if they had been conversing on my idiocy in making the request of to-day, the patriarch sent for me to come and sit with them. I came. The patriarch then asked this priest and the others present, if two proper men could be found to go and preach the gospel? They then answered, one to another, such an one and such an one would be the fittest persons, some mentioning one, and some another, looking at me in the mean time and laughing, to see what I would say.

"I smiled in a pleasant manner at all this, and when one asked me why I laughed, I said to the patriarch, 'Have you not perfect confidence in the integrity of the priest Gabriel?' He said, 'Yes.' I then said, 'Pray let this priest then examine me for the space of a few days, and if he does not conclude that I am a heretic, I will, for *one*, take upon myself this duty of preaching.' This remark put an end to the conversation.

"The next day when the bishop wished to mock me before the patriarch and a shekh of the country, I answered his questions according to his own manner; but in a little time he began to revile me, and rebuke me for blasphemy against the eucharist, against the virgin Mary, and the pictures; and that because I had said before one of his deacons, that were it not for fear of the patriarch, I would tear all the pictures in pieces and burn them. I gave him answer to every particular by itself, and when he found that he could produce against me no accusation, he increased in wrath. I then said, 'If this is your pleasure, I will say no more.' I told him that I had said the pictures were not gods; that such was my opinion always; and that I wished to tell all the common people so, that they might understand it. But to this he would not consent. He then began to accuse me of saying of the eucharist, 'Let them smell the

scent of it, and know that it is but bread and wine still.' I told him that if he would give me leave to speak, or if he wished to hear my views, I would speak; 'But how is it that you bring against me accusations, and do not suffer me to make my defence?' Here he again was not willing that I should speak; but the patriarch said to me, 'Speak.'

"I then observed, that St. Ephraim says, 'Come, eat the fire of the bread, and drink the spirit of the wine;' and began to say from this, that our eating the body of Christ was not natural, but spiritual. Then again he fell into a rage against me. I said to him, 'It is written, *be angry and sin not.* I told you before, that I would keep silence and not speak without your consent, and whatever you wish, tell me, that I may act accordingly.' At this the patriarch smiled. But the bishop fell into a passion still more violent against the patriarch, as well as myself, and rose and went away. I also left the room. In the evening, when were collected together the patriarch and bishop and all the monks with priest Nicholas, whom they were about to ordain a bishop on the morrow, the patriarch began to ask me questions respecting my faith. When I saw that their object was neither to benefit me, nor receive benefit, I gave them answers calculated to continue the conversation in a trifling strain, saying, "My faith is the faith of Peter, and the faith of Peter is my faith. I believe all that God has given by inspiration to the one holy catholic church." He asked me, "What is the church?" I answered "The church is the whole company of those who believe in the Messiah and his law, on all the face of the earth." "But where is the place of the church?" "The place of the church is the whole world; it is made up of every nation and people." "What," said he, "the *English* among the rest?" "Yes of the English also." Afterwards when he continued to question me, and I saw that he had no other object than to try me, I assured him, "This is my faith, and to this faith will I hold, whether it is worth any thing in your estimation or not." I then asked him if he was willing to hold a discussion on the subject; but he would not permit it in any shape. He afterwards requested me to tell my faith again without fear and without concealment. I referred them to the priest that was about

to be ordained, saying that I had conversed with him on all points particularly, and that he was able to make answer for me. The priest then bore testimony on the spot, that I had said before him, that I believed the pope to be infallible, while I never said this to him at any time. Afterward, when I was in his company privately, I inquired how he could bear such testimony as he had done. He confessed in the fullest terms, that he knew it was a falsehood, but that he said what he did, that they might cease talking with me. The same night I had resolved on quitting them; so, at about midnight, I left the convent, committing myself to the protection of God, who never deserts them that trusts in him, and arrived at Beyroot on the morning of Thursday, March 2, 1826."

The darkness was such, that he often found himself out of his road, sometimes miring in mud, and sometimes wading in rivers. After some hours of weariness and anxiety, he came to the shore of the sea, where he found a large boat thrown up, under which he cast himself, and obtained a little rest. After this, he continued his walk without interruption, till he reached Beyroot.

The preceding evening had been observed by the missionaries as a season of prayer, particularly on his account, and the meeting in the morning was one of great joy and thanksgiving to all.

When it was first discovered at the convent that Asaad had fled, the patriarch and his train were occupied in the religious services of the morning, so that no great sensation was apparent among them. One individual spoke boldly in favor of Asaad, saying, "Why should he not leave you? What inducement had he to remain here? What had he here to do? What had he to enjoy? Books he had none; friendly society none; conversation against religion abundant; insults upon his opinions and his feelings abundant.—Why should he not leave you?" Others, especially the great ones, pitied the poor maniac, (as they called him,) and sent in quest of him in every direction, lest peradventure he might be found starving in some cavern, or floating in the sea, or dashed in pieces at the bottom of a precipice.

The spirit which animated this young man, has already appeared abundantly in his statement, which has been in

great measure inserted in the preceding pages, and which he drew up at this time at the request of Mr. Bird. It will be made still more apparent, however, by the concluding paragraphs of that document.

"The object in all that I have done, or attempted, or written, in this late occurrence, is, that I may act as a disciple and servant of Christ. I could not, therefore, receive any advice, which should direct me to hide my religion under a bushel. I cannot regulate myself by any rules contrary to those of Christ; for I believe that all who follow his word in truth, are the good grain, and that all those who add to his word, are the tares sown by the enemy, which shall soon be gathered in bundles and cast into the fire unquenchable. And I beg every member of my sect, i. e. of the Maronite church, who loves truth, if he sees me in an error to point it out to me, that I may leave it, and cleave to the truth. But I must request those who would rectify my views, not to do as did a priest at Beyroot, who after a considerable discussion, denied the inspiration of the New Testament. Men like him I do not wish to attempt to point out my errors; for such men, it is evident, need rather to be preached to than to preach, and to be guided rather than to guide. But if any understanding man will take the word of God and prove to me from it any doctrine whatever, I will respect him and honor him with all pleasure. But if a doctrine cannot be established thus, it is not only opposed to the doctrines of Christ, but to the views of the early Christians, the fathers of the church, such as St. Ephraim and others. Such doctrines I cannot confess to be correct, although it should cost me the shedding of my blood. Be it known that I am not seeking money, nor office; nor do I fear any thing from contempt, nor from the cross, nor from the persecution of men, nor from their insults, nor their evil accusations, so far as they are false. For I am ready for the sake of Christ to die daily, to be accounted as a sheep for the slaughter, for he, in that he suffered being tempted, is able to succor those that are tempted. I consider that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I believe that Jesus is our High Priest for ever, and hath an unchangeable priesthood, wherefore he is able to save them

to the uttermost that come unto God by him, for he is the one Mediator between God and man, and he ever liveth to make intercession with the Father for us; and he is the propitiation for our sins, and to him be glory with the Father and his Holy Spirit of life for ever and ever. Amen.

"I would only add, if there is any one, whoever he may be, that will show me to be under a mistake, and that there is no salvation for me unless I submit to the pope, or at least show me that it is lawful to do so, I am ready to give up all my peculiar views and submit in the Lord. But without evidence that my views are thus mistaken, I cannot give them up, and yield a blind obedience, until it shall not only be *told* that I am mad, but until I shall be so in *fact*, and all my understanding leaves me; not until men shall have burned not only the Bibles printed by the English, but all the Bibles in the world."

SECTION IV.

Asaad is visited by relatives—their violence—importunity of his mother—he supposes himself poisoned—returns home—his books are destroyed—Phares comes to the missionaries for protection—Asaad's letter to him—conversation of Phares with the bishop of Beyroot—letter of Asaad to Mr. Bird.

Asaad had not been at Beyroot many days, before he was visited by three of his brothers and an uncle. Mansoor, the eldest brother, was a furious bigot, and regardless of the first principles of religion. The second, Tannoos, or Anthony, the next in age, had been employed as a teacher by Mr. Fisk, and possessed good native and acquired talents, but was envious of his brother Asaad, because, though younger than himself, he was more noticed; and besides, he thought it preposterous to quarrel with bishops and patriarchs on the subject of religion. The name of the third was Galeb, who was younger than Asaad, and possessed a better disposition than the two elder brothers. The uncle was more violent than even Mansoor.

The uncle and the two elder brothers contradicted Asaad, scoffed at him, threatened him, declared him to be mad, possessed with a devil, and so on. Asaad finally consented to go home, provided they would get the patriarch to say in writing, on the faith of a christian, that he would not molest him. "But," said they, "then you must

hold your tongue, and not broach your new opinions among the people." "What," replied Asaad, "must I go and live like a *dumb* man? No, that I will never do. My religion binds me not to do it. I must love my neighbor as myself." "Why do you not go," said they, "to the Druses, and the Moslems, and preach the gospel to them? You answer, because there is danger. So there is danger in the present case; this is not a land of liberty, therefore be silent." "Secure me," replied Asaad, "but the free exercise of my conscience, and I will go with you. My religion is my all, and I must be free in it." To this they replied, "We can give you no such security. Nobody dares go to the patriarch with such a request. You cannot be permitted to publish your notions abroad among the people." "Then," said Asaad, "there is no more to be said;"—rising, and with clasped hands walking the room —"*Religion unshackled—Religion unshackled,* is my doctrine."

They rose and left the room in angry despair. Mansoor returned, and wished to speak a word with Asaad at the door. In a moment, Asaad returned. "Do you know what Mansoor has told me?" said he. "His last words were, *Even if the patriarch and the emeer should do nothing, if they make no attempts to take your life, be assured, we ourselves will do the work; so take heed to yourself accordingly.*" Asaad was much affected by the interview. As soon as he found himself at liberty, he stepped up into the loft where he sleeps, and threw himself on his couch in prayer.

The next day, Galeb came again, and urged Asaad to leave the missionaries, saying that his connection with them had brought an insupportable shame upon the family. Asaad insisted that the disciples of Christ were to expect such shame as a thing of course, and that therefore it was no argument for leaving the missionaries. Galeb assured him he would be safe at Hadet: but when Mr. Bird asked if Mansoor had not threatened to kill Asaad, Galeb colored, admitted that he had, and soon took leave, rather abruptly.

The rest of the family not having succeeded in drawing Asaad away, his mother next came, with an apparent determination to effect her purpose. The missionaries welcomed her with all cordiality, and treated her with all

the respect and attention they could. But all they could do or say did not alter her resolution to get her son away, if in her power. She besought Asaad by the honor he owed her, by the love he professed for her, by his regard for the reputation of her family, for religion itself, and for his own personal safety, that he would immediately accompany her home; and when she found him inflexible, she declared she would never stir out of the house unless he went with her.

To all this Asaad replied, "To what purpose would it be, that I should go home? You wish me to go, you say, that people may be convinced that I am not mad. But you, who come hither, and see and converse with me, say, after all, that I *am* mad. How can it be expected that I should convince others that I am *not* mad, when my own mother will not believe it. Or do you think that if I once get out among you, the air of Hadet will change my opinions, or induce me to be silent? All these are vain expectations. I see no object to be gained. If I should go to Hadet, and be constantly disputing with the people, and telling them that you are all going astray, that you are worshipping idols instead of the living God, that I could wish to tear down every picture in your churches, that the bread and wine of the Lord's Supper are not Jesus Christ, that I believe the pope to be the beast in the Revelation,* whose business is to deceive the people and ruin their souls;—by all this I should injure your feelings, enrage the people, excite the opposition of the emeers and bishops and patriarchs, and then return here just in the state I am in now."

The youngest brother, Phares, who accompanied his mother, conversed freely and in good temper, and listened with attention to all Asaad's arguments, by which he endeavored to justify his views and determinations. But no argument or evidence could convince the disconsolate mother. Asaad had repeated the name of Christ, and the word of God so often, that she, at last, in a fit of impatience exclaimed, "Away with Christ, and the word of God; what have we to do with them!" and when the missionaries pointed out to Asaad some text of Scripture, which they thought applicable in any case, she would en-

* When he first came to Beyroot, this same sentence was dictated to him, and it appeared in his eyes so much like blasphemy, that he refused to write it.

deavor to close the book, or catch it from him, as if it had taught paganism or witchcraft. During her stay, they dined, and as Asaad took the meat upon his plate, and ate it without a scruple in this season of Lent, it was remarked with what a gaze of wonder she regarded him. She seemed to say in her heart, "All is over—my son is lost!"

After some hours of troublesome expostulation and entreaty, during which Asaad once said he could bear it no longer, and rose and shook Mr. Bird's hand to go, it was finally settled that the mother should go home without him, but that to save the family from the insupportable shame which threatened it, Asaad should give her a paper, stating, in effect, that he was not a follower of the English. When the paper was finished, "Now," said Asaad, "go to your home in peace;" and walked away: but suddenly recollecting himself, he called his brother back, and said, "Phares, I wish you fully to understand, that I love you; and I have one request to make of you, which is, that you will take the New Testament, and read it attentively." "Give me a New Testament," said Phares quickly. A book was given him, and he went his way, evidently affected and softened by the interview.

On the 11th of March, 1826, one of the neighbors brought Shidiak a letter, cautioning him, if he went to the shekh's house, not to smoke or drink with him.—The next day, word came to Asaad that the shekh* was with the family below, and would be glad to see him. Asaad went down, but in a few minutes came up, pale and trembling, and said he was exceedingly dizzy and faint. He had just taken coffee below, attended with suspicious circumstances, and begged to know if he might not be poisoned. Mr. Bird opened a medical book, and explained to him, as rapidly as possible, the symptoms of a poisoned person. 'Oh! these are my feelings,' said he, and fell upon his knees before his seat in silent prayer. An emetic was immediately given him, which operated well, and before night he was relieved of every alarming symptom. The youth who gave the coffee, being sent for, gave good evidence of having had no bad intentions; and notwithstanding many sus-

* This shekh, or sheriff, immediately after Asaad's escape from Der Alma threatened to take his life, in case he continued with the missionaries. Afterwards he promised Asaad his daughter in marriage, on condition of his leaving them. The threat and the promise were equally vain.

picious circumstances, there did not appear evidence of an attempt to poison sufficiently strong to prosecute any public inquiry into the matter.

Soon after, four of the relatives of Asaad came down, and succeeded in persuading him to accompany them home. He said he could not believe, after all that had been said, that they would do him violence, and he strongly expected that his visit at Hadet would do good. He left Beyroot toward evening, expecting to be absent only a few days. Asaad was the more confident of receiving good treatment, as he had, on the day before, received a letter from the patriarch, written in very plausible terms.

On the 24th of March, Phares Shidiak came and wished to speak with Mr. Bird in private. "Yesterday morning," said he, "as I was in my room reading the New Testament, my brother Mansoor entered, drew a sword he had, and gave me a blow upon the neck. I continued with the book in my hand, until one snatched it from me. Mansoor afterwards drew up his musket, threatening to shoot me; but my mother interfered to prevent him. My brother Tannoos hearing a bustle, came in with a cane, and began cudgelling me, without stopping to inquire at all into the merits of the case, calling out, Will you leave off your heresy, and go to church like other people, or not? Mansoor not finding Asaad present, as he seemed to have expected, went to Asaad's chest, which stood near me, seized all the books he had received of you, Hebrew, Syriac, Italian, and Arabic, tore them, one by one, in pieces, and strewed them on the floor. In the course of the day, I came down near where the soldiers of the emeer were encamped, and passed the night in company with my brother Galeb. This morning *he* returned with a line from me to Asaad, and *I* came off to Beyroot, with the full determination never to go home again. And now I will either go to some place in this country where I can enjoy my liberty, or I will take ship and leave the country altogether." As he wished the advice of Mr. Bird, he counselled him neither to go from the country, nor from his home, but to return, and at least to make further trial for doing good to his relatives, and bearing their persecutions. He, however, continued inflexible. In the space of a few hours, Galeb came in search of Phares, with a letter from Asaad, of which the following is a copy.

"To my beloved Phares; the Lord Most High preserve him.—Your departure caused me great grief. *First*, because you were impatient, when trial and persecution came upon you. It is a thing we are regularly to expect, that if we hope in God in this world, we shall give universal offence. But we have another city, for which we hope. Do not lose your courage, for ye have not resisted unto blood, striving against sin. Remember, we cannot share in the glory of Christ, if we share not also in his sufferings. Therefore rejoice whenever you are tried; rejoice, and never be sad, for our faith is sure. *Secondly*, I was grieved because you gave me no information where you were going, and what you intended to do. Now it is not becoming, that we should do any thing rashly, that is, till we have prayed to God for direction. Come home, then, and let us set apart a season of fasting and prayer to God, and do what is most agreeable to him. Perhaps it is best to let our works preach in silence, in these evil days.

"You must know, that if you fail to come home, you will give us great pain, and this would be inconsistent with love. Jesus says, *By this shall all men know that ye are my disciples, if ye have love one to another.* You well know how much joy and consolation it would give us to see you; do not then deny us this pleasure, but come at all events. If you do not come, it may be an injury both to yourself and me. I wish to see you, if it be only to say to you two words, and then act your pleasure; for not every word can be said with paper and pen. Farewell.—Your brother and companion in tribulation. ASAAD."

The advice of Mr. Bird, and the solicitations of Asaad and Galeb were not sufficient to persuade Phares to return, and Galeb went away without him. After Galeb had gone, many questions were put to Phares, and he communicated the following particulars, which are related in his own words.

"The day that Asaad and myself left you," he says, "the bishop of Beyroot was at the next house, and I went to salute him. He said to me, 'I understand *you* have become English, too. You *reason* on the subject of religion.' 'But,' said I, 'is every one English, if he *reasons* on that subject?' *Bishop.* 'But you read in the Bibles of the English.' *Phares.* 'Yes, and from whom is the Bible?

is it from the English, or from God? *B.* 'But it is *printed* by the English.' *P.* 'Well, is it altered in any place?' *B.* 'See, now you have begun again to argue on the subject of religion. I tell you, young man, cease this heretical habit, or you are excommunicated.' "

Two brothers of Phares afterwards decoyed him from the house, as if for a walk, and then forcibly prevented his return.

As nothing particular had been heard directly from Asaad since he left, especially since the affair of the books, Mr. Bird sent him a line, and on the 28th received the following reply.

"Dear Sir,—After expressing imperfectly the love I bear you, and the desire I have to see you all in health, I have to say, that in due time your letter came to hand, and I read and understood it. You ask respecting our health. I answer, I am in a state of anxiety, but not so great as some days ago.

"On Thursday last, having come home from a visit to the emeer Sulman, I found the remnants of the Holy Scriptures, torn in pieces, as there is reason to believe, by order of the bishop. When I was told, that my brother Mansoor had done this mischief, I returned to the emeer, and informed him of the affair. He sent to call Mansoor, while I returned again to the house. I now learned that my brother Phares had gone off. After searching for him some time, I went down to the inn in quest of him, but he was not to be found. As I was on my way returning from the inn, where I had gone in search of my brother, I prayed to God, that he would take every thing from me, if necessary, only let faith and love towards him remain in my heart.

"As I proceeded on, a man came up, and gave me information that all the consuls of Beyroot were slain, and that you also were slain with them.* The report came from a man, whe said he had deposited goods with you for safety. In order to be the more sure, I asked the man if it were really true, and he again assured me that it was. Ask me not the state of my feelings at that moment.

"On reaching home, I heard this terrible news confirmed, at the same time looking out, and seeing the heap of

* Several Greek vessels came into the harbor of Beyroot at this time, and created great disturbance and alarm.

ashes near the house, all that remained of the eleven copies of the holy Scriptures which my brothers had destroyed, I burst into tears, and committed all my concerns into the hands of God, saying, 'Blessed be his holy name: the Lord gave and the Lord hath taken away;'—and so I prayed on, with tears and groanings, which I cannot describe.

"I afterwards heard, that Phares was probably in the neighborhood, and set off to search after him by night, but found him not. When I heard the news of your death confirmed, I sent off a messenger, that wherever Phares might be found, he might return; and when I received his letter, saying that he had gone to your house, I could not yet believe that the report respecting you was false.

"But when the truth on that subject began to appear, then I heard, by a person who came here yesterday evening, that the patriarch and the emeer had made an agreement to kill *me*, and that they had sent men to lie in wait for that purpose. I was afterwards told, by another person, that some of the servants of the emeer were appointed to accomplish this end.

"Here I am, then, in a sort of imprisonment, enemies within, and enemies without.

"All my concerns I commit into the hands of God, who created me. Through the blood of our Lord Jesus Christ, I hope that all my distresses will be for the best.

"I accept with pleasure all your kind wishes, and send you many salutations in the Lord, and pray for you length of days. Yours, &c. ASAAD."

After Mansoor, in his papal zeal, had destroyed the Bibles and Testaments in Asaad's possession, the latter could not remain without the Scriptures, but sent and obtained a copy from a small church in the neighborhood, which he daily read, marking the most striking and important passages.

SECTION V.

Asaad is taken by force to the patriarch—his firmness—is ill treated—escapes—and is taken—escapes the second time, but is apprehended and is cruelly used—third escape, apprehension, and abuse—fourth escape and consequent sufferings—his case meliorated.

On the 31st of March information was received, that Asaad had been taken against his will, to the patriarch.

April 4. Phares Shidiak arrived at Beyroot in the evening direct from Der Alma, and said he had accompanied Asaad to that convent a week ago, that Asaad was still there, and that the patriarch, having in the morning set off for Cannobeen, would send down for Asaad after a few days. He then handed Mr. Bird the following line from Asaad.

"If you can find a vessel sailing for Malta, in the course of four or five days, send me word; if not, pray for your brother ASAAD."

The following facts in relation to this cruel and unnatural proceeding, were related to Mr. Bird by Phares, whose mind, by this time, had become considerably enlightened.

When his relatives, to the number of twenty or more, had assembled, and Asaad perceived they were come to take him to the patriarch by force, he began to expostulate with Tannoos, and besought him to desist from a step so inconsistent with fraternal love. He besought in vain. Tannoos turned away from him with a cold indifference. Affected with his hardness, Asaad went aside, and wept and prayed aloud.

The evening before he was taken away, he said to those who had assembled, "If I had not read the gospel, I should have been surprised at this new movement of yours. But now it is just what I might have expected. In this blessed book, I am told, *the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* Here you see it is just so. You have come together to fulfil this prophecy of the gospel. What have I done against you? What is my crime? Allowing that I do take the Bible as my only and sufficient guide to heaven, what sin is there in this?"—During the evening he laid himself down to sleep, as he was to set off early in the morning. But he was often interrupted; for, whenever he caught a word of false doctrine from the lips of those who continued their conversation, he would rise up, refute them, and again compose himself to rest. One of his uncles, speaking of his going to the patriarch, said in a great rage, "If you don't go off with us peaceably we will take your life." Asaad replied, "Softly, softly, my dear uncle, don't be hasty: *blessed are the meek.*"

A messenger who had been sent by the missionaries to make inquiries respecting Asaad's situation, brought back word that he had been conducted to Cannobeen, according to the patriarch's intention, and was *kept in close confinement, in chains, and daily beaten.* The great cause of complaint against him was, that he refused to worship either the pictures, or the virgin Mary.

The history of Asaad will now be continued by Naami Latoof, a young shekh of Tripoli, frequently mentioned in the journals of Mr. Bird, by whom Naami's account was translated from the Arabic.*

"When the relatives of Asaad brought him to the convent of Alma, in the district of Kesroan, and gave him up to the patriarch, the latter began by way of flattery to promise him all the worldly advantages he could bestow; but withal demanding that he should put away all the heretical notions, and all the corrupt knowledge, which the Bible-men, those enemies of the pope, had taught him. He replied, 'These things which you hold out to me, are to me of no value. I no longer trouble myself about them, for they are vain and of short duration. Every Christian is bound to think and labor and strive to be accounted worthy to hear that blessed welcome, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* As to rejecting from my mind those things which I have learned from the Bible-men, I have to say, that, for many years, I had read, occasionally, the holy Scriptures, which are able to make us wise unto salvation, but could not live according to them; for I was given to the indulgence of

* Mr. Bird thus speaks of Naami's account, in a letter dated March 28, 1827.—"This account of our suffering friend, though by no means complete, may be relied on as authentic, and is by far the most full and satisfactory account which we have been able to obtain. It was sent us, as you will see in the journal, by the friendly young shekh, Naami Latoof, who, sometime previous, spent a few weeks in our families, and whose heart seems to have been touched by the truths of the gospel. The priest, who has proved so great a benefactor to Asaad, is a relative of the shekh, and they have grown up together from childhood on the most intimate terms of familiarity and friendship. Many of the occurrences here related, the priest found written among the monks, who pass their time idly with the patriarch, and to many he was an eye witness. The account was drawn up under his own inspection. He seems a man unusually conscientious for an Arab, unusually open to conviction in argument, and has promised to do his utmost to save Asaad from further abuse, and in the end to deliver him from his state of confinement. Thus while all our own efforts have failed of essentially benefitting the poor man, the Lord, without any of our instrumentality, raised him up a friend from the midst of his persecutors, who saved him from impending death.

all wicked passions: but since my acquaintance with these men, I see myself, through the merits of my Savior, possessed of a new heart, though it is not yet, I confess, in all respects, such as I could wish it to be.'

"During the few days they remained in the Kesroan, the patriarch shewed him every attention, and suffered no one to oppose his opinions, saying, 'The protestants, by the great sums they have given him, have blinded his eyes, and inclined him to join them, and diffuse their poisonous sentiments, so that he cannot, at once, be brought to leave them. Let him alone for the present, do nothing to oppose or to offend him, until we shall arrive at Cannobeen, where we may examine into his faith and state at our leisure, and if we find that he still clings to his heresy, we then can do with him as circumstances may require.' After a short time, they proceeded with him to Cannobeen, and there began to use arguments to convince him of his errors, and persuade him to confess and forsake them, and embrace whatever the councils and the church had enacted;—requiring that he should surrender his conscience to the holy Catholic church, and bless all whom she blessed, and curse all whom she cursed; and this they did in the most stern and threatening manner. He replied, It has been said by the mouth of the Holy One, *Bless and curse not.* They still pressed him to yield his opinions, but he said, I can give up nothing, nor can I believe any thing but as it is written in the holy Scriptures; for in these are contained all doctrines necessary to salvation.—But, said they, is every thing, then, worthless, that has been ordained by the councils and the fathers? He answered, The councils may have enacted laws good for themselves, but we are not bound to follow them.

"After urging him, day after day, to no purpose, they finally asked in despair, 'Are you then still of the same sentiment?' 'Of the same sentiment,' said he; 'I still believe and hold whatever is written in the holy Scriptures, and neither more nor less.' 'Will every one, then, who reads the gospel, be saved?' 'By no means;—but as it is written, *he that hath my commands and keepeth them, he it is that loveth me.*' 'Is it the duty of every person to possess the gospel, and read it?' 'Yes it is the duty of every one. *For*, said Paul, *if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath*

blinded the minds of them which believe not, lest the light of the glorious gospel should shine unto them.' They then reviled him, and spurned him away from their sight, and began to meditate measures of violence against him. He was separated from all around him, and compelled to take his meals by himself; and lest he should attempt to escape, a person was set over him to keep him under a constant watch. He was made to feel himself in the lowest state of disgrace, all taking the fullest liberty to reproach and ridicule him.

"From this state of debasement he soon began to meditate his escape. Accordingly, one evening, just as the sun had set, and while his keeper's eye was off him, he fled. An immediate and diligent search was made for him, but he could not be found until the second day, when he was discovered still hiding in a grove near by, for he was totally ignorant of the way he ought to take. They brought him immediately to the patriarch. When he arrived, he was met by reproaches and revilings, and the servants by order of the patriarch, beat him, and put him in confinement. This was at Diman, a pleasant, airy situation belonging to Cannobeen, and about an hour's distance from it. Soon after this, he was taken to the latter place, where he was left a little more at large, but was always under the watch of a keeper.

"One evening, when all had gone into the chapel for prayers, he lay as if he had been asleep, and the monk, his keeper, thinking him, really so, went in with the rest, but took with him, as a precaution, Asaad's silver inkhorn, supposing that if he should wake and think of escaping, he would not be willing to leave behind him so valuable an article. When Asaad saw that all were gone, knowing the length of their prayers he at once left the convent, and ran about an hour's distance. People were despatched in search of him with all diligence, but they returned without finding him. On account of his ignorance of the way, he remained secreted near the road till the day broke, when he continued his flight until he had reached the distance of three hours or more from his prison, when a couple of men in the service of the patriarch, having been apprised of his escape by the pursuers during the night, discovered him, and called out, 'Who are you? Are you

Asaad?' He replied, 'I am Asaad.' They at once took him into custody, and brought him back, but without any violence or indignity, to the patriarch. A different treatment, however, awaited him at the convent. He had no sooner reached it, than they covered him with insult, beating him, and mocking him, and saying, 'Fool that you are, why did you answer to your name?' He replied, 'God has laid a curse upon the lying mouth, and therefore I cannot use it.' They said, 'If you do not return to your faith and hold to all that has been ordained by the church and the fathers, you are ruined. You will die under your tortures, and go to perdition.' He replied, 'Whosoever shall call on the name of the Lord, shall be saved. I am willing to expose myself to every indignity and suffering for the sake of him who loved us, and shed his precious blood for our salvation. These things I am bound to say and do, and I am bound to exhort you, also, as beloved friends.' When he had said this, they all laughed him to scorn, called him a mad man, and were about to beat him for attempting, as they pretended, to make heretics of them also. When he saw their anger he cried out, 'Why are you enraged at me, and what are you about to do to me? I am a dying man like yourselves, and preach unto you that you should turn from your vanities unto the living God, who made heaven, and earth, and the sea, and all that are therein.' They then renewed their cries that he was mad, and thrust him into his prison room, and locked the door upon him, and strict orders were given that no one should say any thing to him more or less. In this state he remained for some days. The patriarch then sent to him to inquire after his faith, especially respecting his trust in the images of the church, declaring to him that without faith in these, he could not be saved. He replied, 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels.' They brought him proofs from the councils, that images were used by the fathers, and ought to be set up and worshipped in the churches, in honor of the saints, and to obtain their intercession. He answered, 'I will also bring you proof from the councils, that the worship of images, and all use of them in the churches, was forbidden and reprobated by the fathers.' Here they contradicted him. 'Be it as it

may,' said he, 'it is impossible for me to follow the opinions of any man or set of men, and leave the word of God behind me. This word tells me, that *forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device.*' The messengers then quit him, and made their report to the patriarch, who left him in his prison for a considerable time in the most abject and suffering state.

"In process of time, certain individuals, possessed of a little humanity, became interested in his situation, sympathised in his sufferings, interceded for him, and procured liberty to open the prison door, so that any one who chose could go in and see him without restraint.—Again he began to meditate an escape, and on a certain evening set off from the convent. But, as before, his ignorance of the proper path to escape in, prevented the accomplishment of his purpose. He soon saw the lighted torches streaming off in every direction in search of him, and, to avoid his pursuers, turned aside a short distance, and climbed into a tree. From this situation he did not dare to come down till the night was fairly gone, when he shifted the position of his clothes, turning his cloak inside out, using his turban for a girdle and his girdle for a turban, and took his way. He had, however, not proceeded far, when one of the patriarch's men discovered him, and called out, 'Asaad, is it you?' He answered, 'It is I.' The man immediately caught him, like a greedy wolf, bound him, beat him, and drove him before him, as a slave, or a brute, to Cannobeen. On their way they were met by many others who had been sent off in quest of him, who all united with the captor in his brutal treatment. On his arrival, the patriarch gave immediate orders for his punishment, and they fell upon him with reproaches, caning him and smiting him with their hands; and so it was, that as often as they struck him on one cheek, he turned to them the other also. 'This,' said he, 'is a joyful day to me. My blessed Lord and Master has said, *Bless them that curse you, and if they strike you on the right cheek, turn to them the left also.* This I have been enabled to do, and I am ready to suffer even more than this for him, who was beaten, and spit upon, and led as a sheep to the slaughter, on our account.' When they heard this, they fell to beating him anew, saying,

'Have we need of your preaching, thou deceiver? Of what avail are such pretensions in one who is in the broad way to perdition?' He replied, 'He that believeth that Jesus Christ is the Son of God, hath eternal life.' 'Ah,' said they, 'this is what blinds you. Your salvation is BY FAITH ALONE IN CHRIST; thus you cast contempt on his mother, and his saints; you deny the presence of his holy body on earth;'—and they threw him on the ground, overwhelmed with the multitude of their blows. For three successive days, he was subjected to the bastinado, by order of the patriarch, who, after that, summoned him to his presence, and demanded of him his faith. He answered, 'I am a Christian, a follower of Jesus of Nazareth.' Those present exhorted him to acknowledge the intercession of the saints, and to repair to them for help in this hour of trial. But he refused, saying, 'My help is in him who shed his blood for sinners.' 'But have the saints,' said they, 'no intercession, and is it vain to worship them, and pray to them?' He said, 'We are not taught to seek help or protection from any, but from him who is the Great Shepherd, who has said with his own blessed mouth, *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* To any other than God, we are not commanded to pray or seek for refuge.'

"They then returned him to his prison, as before. Those who sympathized with him, went and begged him to confess that the canons of the councils were binding on all Christians, and that the images were very properly made use of in the churches. He answered, 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man.' At this they turned away from him in despair and disgust, and reported to the patriarch that he was in a most settled state of obstinacy, and was doubtless possessed of a devil.

"Upon this, the patriarch ordered him to be put in chains, and the door to be barred upon him, as formerly, and his food to be given him in short allowance. In this condition he remained till he was much reduced, and began to entreat them to have pity on him and take off the irons from his feet, and open the door of his prison. Some were moved by his supplications, interceded for him, unbarred

the door, took off his chains, and left him. He arose, walked out, and sat down with one of them and conversed. He then begged the patriarch to give him some books to copy, to rid himself of the tedium of his idleness. But he refused, nor would he suffer any to hold conversation with him.

"After some days, there came into the convent two men, in the character of beggars, and wished to pass the night, but were turned away. That same night Asaad made another attempt to escape. As soon as it was discovered that he was gone, a vigorous search was made to find him, but all to no purpose. The universal cry now was, that the two men already mentioned had been sent by the protestants to steal him away for a large reward. Immediately his holiness the patriarch sent letters to the emeer Abdallah, informing him of Asaad's escape, and requesting him to guard the roads of the Kesroan, and search the neighborhood, if possible Asaad might still be found lurking in that district. Accordingly search was made, Asaad was discovered among his relatives by a couple of soldiers, was bound, and taken off to the emeer, who sent him direct to the patriarch. On his arrival, he was loaded with chains, cast into a dark, filthy room, and bastinadoed, every day, for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery, his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stone and mortar, and his food was six thin cakes of bread a day, and a scanty cup of water. In this loathsome dungeon, from which there was no passage, and to which there was no access but a small loop hole, through which they passed his food, he lay for several days; and he would lift up his voice, and cry, 'Love ye the Lord Jesus Christ according as he hath loved us, and given himself to die for us. Think of me, O ye that pass by, have pity upon me, and deliver me from these sufferings.'

"Now when his groans and cries were thus heard, a certain priest, who had been a former friend of Asaad, was touched with compassion. His former friendship revived, his bowels yearned over his suffering brother, and he besought every one who could speak with the patriarch, that they would intercede and endeavor to soften his feelings to-

wards his prisoner. By dint of perseverance, the priest at length succeeded, and obtained permission to open the prison door of his friend and take off his irons. The first request he made of the priest, on his entering, was, that he would give him a little food, for he was famishing with hunger. The priest immediately brought him a little bread and cooked victuals, which he ate, and said, 'The name of the Lord be blessed.'

"Those present again began to exhort him to turn to the mother of God, if, peradventure, she would have mercy upon him, and bring him back to the way of salvation. He answered, 'If she has the power of intercession, let her intercede for us with her beloved Son.' The priest was very assiduous in supplying him with every thing necessary for his comfort; in particular he obtained the return of his clothes, of which he had been partly stripped; for the snow was upon the ground, and the cold filled him with pains.

"Now when the others saw the care and attentions of the priest, they said, 'You have become a convert to his heretical opinions.' But he replied, 'God has said, *Blessed are the merciful;*' and continued firm in his purpose. His assiduity was such, that whenever he left the convent for any time, he would give money to the cook to prevail on him to supply Asaad with proper food, and attend upon him in whatever he might need. The enemies of the priest accused him to the patriarch, but they could not succeed in their object, for the priest is of blameless morals, and has a good name among all.

"The priest now passed much of his time in company with Asaad; and conversed with him freely. On a certain occasion they began to converse on the subject of the cross, the priest saying it ought to be worshipped. Asaad replied, 'For what reason? and where is the use of it?' The priest said, 'In memory of the Savior.' Asaad.—'Why do you kiss the cross, and who has commanded it?' Priest. —'We kiss it in honor of him who hung upon it.' Asaad. —'But why then do you not paint the *ass* also, and pay it all obeisance, and all honors, for our Savior, when he rode upon the ass, was in all honor, and all paid him obeisance; but when he was on the cross he was in sorrow and disgrace?' The priest reproved him gently for returning such an answer, and when he saw that the priest was displeased,

he said, 'On account of your love to me, and the favor you have done me, I wish to prove to you this point, that all religious reverence and worship and service to any but God, is vain: for it is said, *He that heareth my word and believeth on him that sent me, hath everlasting life*, and I have to beg of you, that you will continually search the holy Scriptures, and pray as David prayed, *Create in me a clean heart, O God, and renew a right spirit within me.*' During this time, one of their enemies was standing without the door, and listened to the whole conversation. This man went immediately to the patriarch, and told him all that he had heard, and that the priest was conversing with Asaad in so gentle a manner, that he was likely soon to be won over to heresy. His holiness was startled at the intelligence, and hastening down inquired the truth of the report. Asaad concealed nothing. The patriarch, however, at first, repressed his own feelings, and exhorted him in the most winning manner he could assume, promising that if he would but return to the holy church and fathers and councils, worship the images and saints, and the mother of God, he would again immediately make him his secretary. He replied, 'With regard to the opinions which I hold, I assure you I wish to hold none which are opposed to the word of God; and as to resorting to the virgin Mary, I say, as I have before said, that if she has any power of intercession, let her intercede for us. As to giving up my opinions to the church and councils, how can I do it, so long as I am possessed of satisfactory evidence that these councils are opposed to one another? We are in no need of the councils, but have sufficient light without them to guide us in the way of salvation. Moreover I can say, that *I do* surrender my opinions to the holy catholic church, for I profess the faith of the church of Christ, and unite my conscience with it.'

"The patriarch could no longer restrain his feelings, but broke out in the language of reproach saying, 'You are a worthless fellow, obstinately bent on maintaining your folly. I give you to understand that I am clear of your guilt. You will not be taught, but love to show your contempt of the cross, and of the worship of the images, whose worship is only in honor of those to whose memory they are set up, and who labored and died in the service of Christ.' Asaad

replied, 'With regard to worshipping such things as these, it is said, *Thou shalt worship the Lord thy God, and him only shalt thou serve;* and as to those who labored and shed their blood for the Savior, they are above our honors, for they have gone to inherit unspeakable glory in their Master's presence.' The patriarch was more angry than ever, and, taking off his slipper, beat both him and the priest, and drove the latter from the room, and locked the door.

"After six days of additional confinement, the friendly priest again procured his release from his prison, and obtained the favor of taking the entire oversight of him. In this condition the persecuted man remains. May the Most High grant him speedy deliverance."

This account was dated Feb. 15, 1827.

Mr. Bird has reported, as a fact well ascertained, that Asaad, when he heard of Mr. Bird's arrival, with his family, at Ehden, in the summer of 1827, beat upon the walls of his prison for joy, crying out, "The sons of Ashi have become Christians, and, if it please God, all the people of the Gibbe will soon become Christians. The Lord bless the house of Ashi."—The family of which Asaad here speaks, was that of Naami Latoof, the writer of the above.

SECTION VI.

Uncertainty with respect to the fate of Asaad--his constancy—an English merchant commissioned by Ibrahim Pasha to search the convent of Cannobeen—conclusion.

Asaad never regained his liberty. It does not appear, indeed, that he was afterwards so shockingly abused as he had been, but he ever remained a prisoner. Reports were repeatedly spread abroad that he had died, before the missionaries left Syria, (which they did in May, 1828, on account of the prospects of war, and the disturbed state of the country,) but these reports were contradicted, and never gained much credence. Reports were also occasionally put in circulation, that he had abjured the protestant faith, but these were credited even less than the former, and had little currency. Why did they not produce the man, if he had denied the faith, and let the people hear the abjuration from his own mouth? Nothing of this kind was ever done, and such reports ceased at length to be heard. The chief solicitude of the missionaries,

during their retreat at Malta, was in respect to his life. On their return to Syria, in May 1830, they found reason to indulge the hope that he was still living. Such was the prevailing opinion of the people, but great mystery hung over his fate.

On the 12th of November Mr. Bird wrote:—"We have this day received a fresh report, apparently authentic, that Asaad Esh Shidiak has at length sunk under his sufferings, and gone to his rest."

In January 1831, after stating the uncertainty there was as to his being alive, he adds:—"Of one thing, however, we are satisfied—there is no evidence of any change in his views or his conduct since his imprisonment; but a great deal of evidence that he has continued to hold fast his profession; to defend the truth; to exhort to repentance all who have visited and talked with him; and to bear his sufferings with Christian meekness and patience, during the whole period of his confinement, which is now more than four years; and all this, notwithstanding that the utmost efforts which malicious ingenuity could devise, have been constantly used to bring him back to his former faith. Let God be praised for so illustrious a testimony to his truth; and let all who have sympathised with Asaad remember that his sufferings probably continue. Let them continue their prayers. Let them pray that he may endure unto the end and be saved; and that many others in this land may imbibe his spirit and imitate his faith. Surely it is not unreasonable to hope that some, even among his persecutors, may be led to a serious examination, and a hearty reception of that religion for which he has suffered, and by which, according to our best information, he has hitherto been so wonderfully sustained."

Again, under date of Jan. 23, 1832, Messrs. Bird and Whiting say:—"The state of poor Asaad is still uncertain. A prince, of the house of Shehab, [related to the Emeer Besheer,] lately assured us, that, notwithstanding the proclamation of the patriarch to the contrary, the man is still alive."

Such being the degree of uncertainty, Mr. Tod, an English merchant at Beyroot, decided on searching for him in the convent of Cannobeen itself, where, if living, he had been shut up since the spring of 1826. He accordingly

repaired to the camp of Ibrahim Pasha, commander of the Egyptian army, then before Acre, where he arrived on the 30th of May, a few days after Acre had been taken by storm. To Ibrahim he related the circumstances of the case, and presented a petition for permission to explore the convent of Cannobeen in search of the prisoner, and for a guard in the prosecution of this enterprise. The conqueror of Syria heard his statement with surprise and indignation, and granted his request. The Emeer Besheer, being in the camp, was directed to furnish ten soldiers, and, after a personal conference with Mr. Tod, gave him the following letter to the Emeer Ameen, acting governor of the mountains.

"To my respected son.

Mr. Tod, the Englishman, is now at this victorious camp, and has made known the case of Asaad Esh Shidiak, saying that he is still alive, in confinement, and that the story of his death is without foundation; and he has, entreated of the humanity of the pasha to shew mercy to the man and release him from prison. I was inquired of respecting this matter, and my answer was, The said man, according to what I had heard, was dead Mr. Tod does not believe the report; let him go, inquire, and search into the truth of the matter. He is, therefore, going to you, and our desire is, after receiving him with every token of respect and honor, that you immediately send with him ten persons, that they may accompany him to the place desired, and search for the said man, and if they find him alive, cause him to be given up immediately; and that you give to Mr. T. an express order to this effect, and that your order also require, that he be honored and respected wherever he may go; and that the men search wherever he pleases, and suffer no one to resist them; and they are not to leave him until dismissed by him; and when they return, they are to bring from him a paper to inform you of his arrival in all peace and safety, at the place where they shall leave him. This is what is necessary to communicate to you at this time, and may God preserve you. Written this 7th of the month Moharim, 1248. Your father, BESHEER SHEHAB."

These soldiers he obtained at Btedden, the prince's residence on the mountains. He had been detained at Acre, however, from May 30th to the 6th of June. The journey from thence to Bteddeen, by way of Sidon, was not completed till the 9th. From the palace of the prince to the convent, occupied four days more; so that a fortnight elapsed, after the Emeer Besheer first knew of his intention, before he was able to search the convent—in which time, it must be presumed, the patriarch had received intelligence of his approach. Mr. Tod will describe his visit.

After a journey of four days over mountains and through defiles, perilous enough to those on horseback, on the evening of the 14th of June we descried the convent of Cannobeen. It was situated on the opposite side of a deep ravine about midway up the almost perpendicular cliff. I confess I was struck with awe, when I compared the strength of its position with our little force, in case we should be opposed. It had evidently been a place of strength in former times, and even now could scarcely be taken except by being battered down by cannon from the opposite side of the valley. The convents I had hitherto seen were on the contrary easy of ac-

cess. However, there was no time for reflection, so we marched forward. I got down as I best could, on one side of the ravine. At the bottom I found what is in summer a rivulet, but in winter a river,* and after crossing it on a bridge, my servant Ahmed begged me to ascend the other side to the convent, on horseback. I objected to this display, especially as it seemed like riding up a wall, but as he assured me there was a safe, circuitous path, we mounted our horses. I rode along however, with apprehension, the road being a mere footpath, and constantly along a yawning abyss. I felt my head getting dizzy, but by an effort, directing my eyes and attention to objects above me, I managed to preserve my self-possession. After a great many turns, we got near the convent, where the soldiers, by a shorter path, had already arrived, with the letter of the emeer. I soon saw that we were not to witness an exhibition of the patriarch's heroism in defence of his castle, for we were received about eighty yards from the convent by two priests, with servants, &c., who welcomed us in, and led us at once to the hall of audience. I demanded the patriarch. Paolos, a priest, who had apparently resided in Italy, answered in good Italian, that he was at vespers, but that as for Asaad Esh Shidiak, if I wished I was at liberty to search all over the convent. "But," said he, "the man is dead." Another priest came up and said, "I am his relation, I was present here when he died, two years ago." They then begged me to be seated, but I declined. They entreated. I replied, that my mission prevented my accepting anything at their hands. They nevertheless continued entreating and brought sherbert and pipes neither of which I would receive. "What," said they, "do you take us for Mohammedans? We are Christians. There is no poison here, (drinking part of the sherbert.) They once more offered it to me, but I again declined it. I stood in this manner about half an hour, surrounded by priests and servants, who all kept silence, when the patriarch was at length announced. I advanced to meet him. On coming up he appeared troubled, but recovering himself, he began complimenting me in a profuse and vapid manner. I attempted to interrupt him, but in vain; he kept on. Then suddenly retiring, for what reason I know not, he again appeared, and we all went underneath the awning. Here he again renewed his compliments, but I succeeded in interrupting him, saying that I wished to speak with him *one word*.

"Speak," said he.

"By authority from the Emeer Besheer I require at your hands Asaad Esh Shidiak."

Here he trembled. "He died," said he, "in this convent two years ago; but as you may not believe me—Paolos, (calling a priest,) shew this Englishman all over the convent, and open every room in it for his satisfaction, and let two soldiers go with him."

It was now dark. Lights and keys were sent after.

"But stop," said the patriarch to Paolos, "shew Asaad's grave to him, and that may save the convent from further search."

"I shall search," said I, "every part of the convent."

The patriarch's agitation increased. The two priests, apparently with tears in their eyes, conjured me to show him a little respect on account of the servants.

Lights, keys, and servants were now in attendance, and we began a regular and minute search. The two soldiers, partly to show their zeal for their leader, and partly perhaps from their hunger and fatigue, set about their work in the most boisterous manner, striking with their clubs, as they passed, every box, chest, and divan, calling out, "Asaad, Asaad, come forth." We searched every room, cavern, and dungeon, the soldiers, notwithstanding my remonstrances, continually shouting, and making the convent ring with Asaad's name. The chapel alone I declined entering. We saw the room where the priests said Asaad was confined. They said the door had not been walled up. It was a cell about five feet by four, having no window, but a hole to admit the air, and opening apparently into the court. According to them the disease of which Asaad died was the dropsy. I left in the room a paper on which was written in Arabic these words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

I remarked to Paolos and the rest, that the blood of Asaad was on the patriarch's head.

"Did you know Asaad?" said Paolos.

I answered, "No."

"Why, then, do you take so much interest in him?"

"Because in England and America, Asaad is considered like Paul."

* *The river Kadeesha, (holy river) sometimes called Abu Ali. It falls into the sea at Tripoli.*—Note by Mr. Bird.

"This does not concern us. You seem to think Asaad was barbarously treated, but I assure you, the patriarch is a mild man, and we merely kept Asaad a prisoner here."

Another priest said, "I am his relation, and he was put under my charge when the patriarch was absent months together. Would I have ill treated my relation?"*

I here recollected the prince's injunction not to reason at the convent. We had now finished our search, but there was no Asaad. "Shall we now go to his grave?" said Paolos; "shall we dig up his bones? Only say so, and we shall instantly comply with your wishes."

I said, "Show me the grave."

Lights were again brought, and the two priests accompanied me out of the convent, to what appeared to be a little burying ground. The way was along several precipices. Paolos took firm hold of my coat, and entreated me to take care and avoid the serpents. We went cautiously, our lights shewing indistinctly the path, and at last came to a part so precipitous that, in spite of my caution, I lost my balance, and should have had a most serious tumble into the ravine, had not Paolos held me with all his might. I could not help feeling gratitude for his kindness. On reaching another very steep place, Paolos and another priest said that they would stop there, and wait my return, unless I specially wished them to proceed. I got over, and a servant pointed me to the grave. I answered, "It is enough;" for as I had no means of identifying the remains, I did not think it best to have them disinterred.

On my return, they entreated me for a long time to sup and pass the night in the convent, as they said all travellers did. There were wild beasts and serpents outside, which might do me injury, perhaps take my life. I told them that I could receive nothing from the patriarch, and that positively I would neither eat, drink, nor sleep in his convent. At the same time I gave them to understand, that I made a difference between the patriarch and them, for in truth I was affected by their attentions, specially those of Paolos. Finding their entreaties ineffectual, they left me. I now went along the precipice, seeking for some spot where I could pass the night. I had not gone far, when I heard howling and cries not far from me, as of some wild beast in the jaws of a greater. Being well armed, however, I continued my steps until I came to a large tree, underneath which was a platform. Here I determined to pass the night. I had not watched long, when I perceived a couple of objects rise above the brushwood, a few paces from me. After attentively considering them some time, I was convinced they were men, and put myself in a posture to receive them, in case they meditated my harm. Seeing themselves discovered, they came out and looked at me some time, without saying a word. From their dress, I presumed them to be servants of the convent. While they continued staring, I heard my name called aloud from towards the convent, and in a moment after, Ahmed appeared in considerable agitation.

"Are you mad," said he, "to remain here? These men will murder you, and throw your body down the ravine. They only wait till you shall fall asleep. And if *they* don't, you may be devoured by wild beasts, or stung by the serpents." Here he wept, and went on—"I entreat of you go and sleep in the convent. Don't you know that the patriarch will send word of this search to the cottages below, and his people will come and murder you?"

"Let them come," said I, "I am ready. You may sleep in the convent, but I tell you I shall not."

"But," said he, "there is a place of greater safety nigh to the convent. Only come up there, and I will lie down near you."

He trembled, wept, and entreated so much, that I went up to see the place he spoke of, and finding it about fifty yards from the convent, and in a crag of the precipice, I let him spread my carpet; our arms were laid beside us; and, forgetting the patriarch, wild beasts, and serpents, hungry and exhausted, I immediately fell asleep.

On waking next morning, I observed a priest and some one with him apparently watching us from the terrace of the convent. Having now nothing to do with Cannobeen, or its inmates, we mounted our horses, bade adieu to the priest, and set off.

* *It may be well to recollect, that the treatment received by Asaad in the convent, has been given to the world according to the representations solely of Maronites. These representations, of course, lie open to contradiction from the patriarch; but the testimony of the priests must be received with caution, since they would have us take their word, that the patriarch is a* mild *man, and that no* relation *of Asaad would ill treat him.*—Note by Mr. Bird.

This search, though in itself by no means conclusive as to the fact of Asaad's death, increased the amount of testimony in favor of it, and rendered it almost certain: and thus the matter stood at the close of the year 1832.

The case of Asaad altogether is remarkable; and in him we find proof, that there are noble materials for the grace of God to operate upon in Mount Lebanon. His faith and constancy appear to have been of the highest order. The anathemas of his church, the tears of his half-distracted mother, the furious menaces of brothers, uncles, and townsmen, the general odium of an extensive acquaintance, imprisonment, chains, the torturing bastinado, exposure in the most abject and suffering condition to the coarse insults of a misled and vicious populace, and the malignant revilings of a tyrannical priesthood—all had no power to shake the constancy of his attachment to the truth, and of his faith in God. The spirit he manifested was that of a martyr; and, if our information concerning him be correct, he died a martyr, and his memory will be blessed.

His statement of his religious sentiments, and of the treatment he had received from the dignitaries in his church, contained in the former part of this paper, indicates powerful talents, great presence of mind, a sincere desire to find the truth, and a heroic zeal in its defence. The same is apparent in his letters, and indeed in the entire history of this reformer, from the period of his conversion. And how meek was his spirit! *When*, like his Lord and Master, *he was reviled, he reviled not; when he suffered, he threatened not; but committed himself to him that judgeth righteously.*

> ——————————There is a liberty
> Which monarchs cannot grant, nor all the pow'rs
> Of earth and hell confed'rate take away;
> A liberty, which persecution, fraud,
> Oppression, prisons have no power to bind,
> Which whoso tastes can be enslav'd no more.
> 'Tis liberty of heart, deriv'd from heaven,
> Bought with HIS blood, who gave it to mankind,
> And sealed with the same token. It is held
> By charter, and that charter sanction'd sure
> By th' unimpeachable and awful oath
> And promise of a God.

MISSIONARY PAPER, NO. 9.

SOMETHING HAS BEEN DONE, DURING THE LAST FORTY YEARS.

[By the Rev. LYMAN BEECHER, D. D., of Cincinnati, Ohio.]

THE point is settled, that mankind can never be delivered from the bondage of corruption, or be blessed with civil and religious liberty, without the gospel. It would seem, also, as if, in the fullness of time, God had raised our nation up, by the favor of heaven, the freest, happiest, and, if not checked in its progress, soon to become the greatest nation on earth,—designed to make it one of the chief instruments of his mercy in giving the gospel to mankind. The money saved by our economical republican institutions, and which in other lands is consumed in supporting expensive and unwieldy civil and ecclesiastical establishments, might suffice to enlighten the world.

But we are met at the threshold by an appalling objection. *The heathen,* it is said, *can never be converted to Christianity; the world can never be evangelized.*

And is it so? Must the delusion and despotism of Mohammed prevail for ever? Must Pagan altars smoke for ever, and funeral piles blaze on through ages to come? and the superstitions and impurities of Popery darken and debase the nations for ever?

Why cannot the heathen be converted? With fewer means, and greater obstacles, the gospel has obtained one triumph over paganism, and wrested from the man of sin almost half his dominions. And has the gospel lost its power, or prayer its efficacy? or has Christian enterprise ceased to produce its results? Who, with such means as we possess, would abandon the world to hopeless wretch-

edness? If it be impossible to evangelize the world, it is our purpose to find it out at the close of a fair and faithful experiment.

But it is said, *The experiment has been made, and has failed.* Men of cultivated intellect, and of general information on other subjects, and even some who call themselves ministers of the gospel, tell us that nothing has been achieved: that all our efforts, protracted through forty years, have terminated in a total failure; until we ourselves have become convinced that little can be done. Thus is our failure announced from the press, proclaimed from the pulpit, and propagated by rumor with her thousand tongues.

If it be true, that the prayers and charities of the Christian world for the last forty years have resulted in nothing, we admit that it is time to stop and revise our plans. But we should think it time, also, to revise the evidence of revelation, and the promises made to Christian enterprise, and faith, and prayer.

But is it quite certain that nothing has been done?

That you may appreciate what has been effected, the last forty years, *suppose the whole to be blotted out;*—that a moral earthquake has entombed it, and the wave of oblivion rolled over it; while a mighty hand has turned back the wheels of time to 1790. Let the heralds of disaster, in quick succession, burst open the doors of this sanctuary and come in.

One to announce, that the *Serampore mission* is gone:—the mission college, the presses, the missionaries, the churches, the schools, the thirty translations of the Scriptures, and the numerous copies of them, all swept away, and not a trace left behind.

And while he is yet speaking, another proclaims, that the *London Missionary Society* is no more. Her establishments in Asia, in Africa, and the Pacific, her printing-presses, her schools, and missionaries, are as if they had never been. Tahiti has gone back to her idols, and the Hottentot and Caffre and Bushman have fallen back upon their stupidity and filth.

And while he is yet speaking, another announces, *The British and Foreign Bible Society* is fallen, is fallen!

sunk, like a millstone, in the sea; and in its mighty vortex, has swallowed up every Bible Society on earth; and all the millions of Bibles, which had begun to pour daylight on the darkness, are for ever gone!

And while he is yet speaking, another waits to tell, that the *American Board of Missions* has ceased to be: the wave of oblivion has rolled over its labors, and the Prudential Committee have closed their accounts. Every station is abandoned; every press annihilated; all the thirteen hundred schools, and all the sixty thousand youths contained in them, are dispersed; all its auxiliaries and associations are disbanded, and all the two thousand converts in the mission churches have gone back to heathenism. At Bombay, and Ceylon, and Palestine, and Hawaii, and among the Cherokees and Choctaws, no light breaks on them that sit in darkness; no voice of mercy addresses them.

And while he is yet speaking, another messenger of bad tidings proclaims that our *Theological Seminaries* are rased to the ground, and that the *American Education Society* is gone, for ever gone—her funds, her friends, her benefactors, all dispersed; and all the hundreds, whom her charity has helped into the ministry, have gone back to the workshop, or the plough, with all the fifteen hundred beneficiaries she was rearing up for the sacred office. Time cuts down the ministry, and the tide of population rolls on: darkness gains on the light: the famine of the word rages: and hell keeps a jubilee that the danger of daylight is past, and that her dark empire is safe.

Another proclaims, that the *National Tract Society* is disbanded;—her twenty presses broken, and her millions of pages of tracts recalled and burnt: and that the *Home Missionary Society*, disheartened by unavailing effort, has ceased from her labors in despair:—all the churches supplied by her aid are made desolate; while all her auxiliaries sigh and sit in sackcloth around her.

The *Seaman's Friend Society* is abandoned: the Bethel flag is struck; every floating chapel has foundered; and on the globe there is not a temple, nor a prayer-meeting for the tempest-tossed sailor. Harpies plunder, but no one protects him; no one cares for his soul; no one puts into his hand the word of life; and no one calls after him in his descent to ruin.

And ere he has ceased, another, treading hard on his footsteps, announces the downfall of the *Sabbath School Union*:—her seventy thousand teachers, her five hundred thousand pupils, and her thousands of libraries, are all scattered.

And while he is yet speaking, another rushes in to tell, that the *Slave Trade*, with new fury, has burst out again, and England and America, who had washed their hands, have dipped them deep again in their brother's blood; and that Africa burns again, and bleeds on all her coasts, and in all her deep interior.

And while he is yet speaking, another, with wilder look and more hurried step, announces, that the *Spirit of Prayer*, before so signally prevalent, is suspended, and *Revivals of Religion*, so frequent, extensive, and long-continued, have come to an end. The churches, few and feeble and lukewarm, sigh and go backward; while infidelity and immorality break in upon the land like a flood.

And while these appalling tidings fill us with dismay and sinking of heart, behold a white-robed seraph descends from heaven, covering with both his wings his weeping eyes, and crying, Wo! wo! wo! another insurrection has broken out in heaven! The thousands who, the last forty years, from east and west, and north and south, had come from heathen lands, to sit down with Abraham in the kingdom of glory, have revolted, and are cast down again to earth. Africaner now kindles again the fires of war, and washes his hands in blood; Keopuolani bows down again to impurity and idols; and Catharine Brown has thrown aside her harp in heaven, to listen to the war-song. Thousands of harps, which sent out notes of ecstasy, are left unstrung; and thousands of voices, which swelled the song of praise, will never be heard again in heaven.

What should you say to tidings like these? You would say, What Vandal spirit has been let loose to war upon Christianity? What smoke from the bottomless pit has come up to darken the earth?

No Vandal spirit has been let loose. No smoke from the bottomless pit has ascended. It is only the blotting out of the "NOTHING" which has been achieved by Christian enterprise during the last forty years.—But *that*

NOTHING, *when removed from the space which it filled in our vision, seems to leave only a frightful void.*

If any man think those things to be *nothing*, which we have obliterated, let him go back to 1790, and bring into being what we have supposed to be blotted out. Let him call back those societies, and presses, and Bibles, and missionaries, and tracts, and schools, by the application of the same means that gave them birth. Let him arouse the slumbering attention of the Christian world, and circulate intelligence, and awaken conscience, and create hope, and communicate pious feeling, and call forth a spirit of prayer, and call down from on high the showers of grace, and warm the heart, and open wide the hand of Christian liberality, and form plans, and lay the deep foundations for prospective usefulness which are now laid, —and then say, whether the glorious enterprise of Christian missions has failed. If our work were only man's device, it would be an imperishable monument of industry, moral courage, and success: and were no reinforcements to volunteer their aid, even the causes now in operation would work out the result. But if, for one hundred years to come, our numbers multiply, and our resources increase, as they have for the last forty years, but little, comparatively, will remain to be done, before a voice shall be heard under the whole heaven, saying, "Alleluia, the Lord God omnipotent reigneth."

Is it, then, quite certain, that nothing has been done? Must we cover our faces, and blush at the shame and disaster of a total failure? Nothing is farther from the truth. It is undeniable that *much* has been done, since the æra of modern missions. The spirit of missions has been awakened, and extended through the Christian world; knowledge has been acquired, and experience gained, and implements provided, and a host of moral causes put in operation, whose compound increase will be felt till the world is disenthralled, till the light of mercy cheers it, till the wave of salvation rolls over it. If nothing had been achieved but to prepare the way, and provide the means for future operations, our success would not be disputable. Had David and Solomon done nothing, when they had collected all the materials for building the temple? Has the husbandman done nothing, when all his implements

and funds are provided, and the trees felled, and the fences reared, and the fallow ground broken, and the seed scattered, because the harvest does not yet wave in the field? When an army is enlisted, and the munitions are collected, and pioneers have opened the way, and the enemy is in full view, has nothing been done, because the shock of the battle and the note of victory have not proclaimed that *all* is done?—The whole providence of God, both in the natural and moral world, includes preparation, progress, and result—the acorn before the tree—first the blade, then the ear, then the ripe corn: and those are as inexperienced in philosophy, as they are in religious enterprise, who can behold the movements of the Christian world for the last forty years, and say that nothing has been done. A new æra has opened on the world, and a new light has arisen, which most evidently is destined to shine more and more to the perfect day. The successes which have been achieved, have been many, great, and in later years, rapid. The historical details cannot be given. They would be prolix, and the facts are upon record.

That so much has been accomplished, in so short a time, and with such limited means, is matter of astonishment and fervent gratitude. No such extension of Christianity has taken place, in so short a time, and with such means, and with such promises of continued increase, since the first propagation of the gospel.

There was nothing in the state of the world, forty years ago, to promise such results. It was an age of infidelity, an age of revolution and war. Europe was one great volcano, and men's hearts were failing for fear of the things that were come and coming on the earth. There had been no premeditated concert to form that system of effort, which has now come out in such an extended and well-digested plan. But the effort commenced at a time, when the prophecies indicated the necessity of such a movement, to carry into effect, by human instrumentality, the promises of God. If the seven thousandth year is to be the Sabbath of the world, it is time to witness the preliminary movements of Providence; and all the parts of the great system, moving with such adaptation and symmetry, proclaim, that HE formed it, and will execute it, who worketh all things after the counsel of his own will.

The spirit of prayer, the revivals of religion, the Missionary, Education, Bible, Sabbath School, Marine, and Tract Societies, all proclaim that by unwonted means God is preparing to accomplish new and glorious results. The enterprise is conducted, not by governments for secular purposes; and not by churches, in their organic capacity, for these are neither pure, nor zealous, nor united enough, to do the work with that celerity which the exigency demands. When a great captain would storm the deadly breach, he does not rely even upon veteran troops, but calls for volunteers, that the best spirits may, by moral affinities, be associated in the onset. In like manner, the Captain of our salvation, for the last conflict, has called for volunteers; and the thousands and millions, associated in missionary effort, have answered, "Here are we, send us."

The moral power, which is now applied to propagate the gospel, is the greatest which the earth has felt, and is rapidly increasing. It is composed of volunteers, who have counted the cost, and enlisted for life; and from this time it shall be said, "Lo, what hath God wrought!"

WILL any in this glorious day, take side against the cause of Christ? It will be a fearful experiment. What the mind and counsel of God have purposed to do for the melioration of man, is now hastening to its consummation, with the intenseness of infinite benevolence, under the guidance of unerring wisdom, and by the impulse of Almighty power. And wo unto him who contendeth with his Maker. The lines are now drawing, and preparation is now making for the battle of the great day of God Almighty. And who is on the Lord's side? Who! Will any of you in this sublimely interesting moment, stand on neutral ground? Remember that neutrality is treason: and if persisted in, is fatal. Jesus Christ will have the decided services of his people. Already has he denounced as enemies, all who will not labor and suffer for him.—*He that is not for me, is against me: and whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother*

more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it. These statutes are not repealed. And if the laws of Christian discipleship could bind men to give up every relative, and even life itself, for Christ and his gospel, no excuse, surely, will screen from condemnation those who flinch and temporize, where the sacrifices required are comparatively trivial. If such as would not lay down their life for Christ, cannot be accepted, what will become of those, in Christian lands, who will not lay down their substance, nor risk their reputation, nor lift a finger to advance his cause?

The time is short in which we here have an opportunity to express our boundless obligations to the Saviour. The fashion of the world passeth away. Next year, our tongue may be employed in celestial praises, and our substance be in other hands. What remains then, but that now we dedicate ourselves, and our all, anew, to Him who washed us in his blood?

But if any man tremble at his proportion of the charges for evangelizing the whole world, let him depart. If any man is alarmed at the noise which precedes the last conflict, let him hide himself, with his talent, in the earth! But let all who love our Lord Jesus Christ in sincerity, and wait for his appearing and glory, give themselves anew to his service. And soon the victory, and more than the victory, shall be given to the people of the saints of the Most High God. And a great voice out of heaven shall be heard, saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God.*

MISSIONARY PAPER, NO. X.

THE WORLD TO BE RECLAIMED BY THE GOSPEL.

An Address by the Rev. ARCHIBALD ALEXANDER, *D. D., Professor in the Theological Seminary at Princeton, N. J.*

[Delivered at a missionary meeting in the First Presbyterian Church of Philadelphia, Oct. 3, 1823, at the close of the Nineteenth Annual Meeting of the American Board of Commissioners for Foreign Missions.]

THE conversion of the world to Christianity, is the most desirable and glorious object, to which the mind of man can aspire. For the achievement of this work, the noblest endowments of the human mind and the richest gifts of a benignant Providence should be put in requisition. Other objects, it is true, fill a larger space in the eye of the public, and much more engage the attention of the great majority of men. This may emphatically be styled the age of enterprise. Improvements in political science, in education, in agriculture, in manufactures, in navigation, in the typographical art, and in the means of inland transportation have advanced, in our day, with a success which is truly admirable; and every genuine philanthropist will rejoice in all these improvements, which promote the convenience and comfort of this present life: but when we compare them with the object which the American Board of Foreign Missions and other similiar institutions have in view, they dwindle into insignificance. For when all these arts are brought to perfection, they leave untouched the core of the evil by which mankind are chiefly afflicted. Man's worst disease is of a moral nature, and can only be removed by moral remedies. The Gospel of the grace of God is in fact the only effectual antidote to the multiplied evils with which our race is afflicted. Human society may be refined and embellished by other means, but the moral character of man cannot be meliorated, nor his substantial

happiness promoted effectually, in any other way, than by the cordial reception of the truths of the Gospel. What a blessed change may be produced on uncivilized nations, simply by the Gospel, is now exhibited to the view of the world, by the labors of missionaries in the Society and Sandwich Islands, in South Africa, in India, and among the tribes of our own Indians. Men inimical to the Gospel may affect to undervalue these results of missionary labor; but in the eyes of all impartial judges, a truly wonderful work has been wrought. Let objectors show, if they can, any such reformation of human character by any other means. But it may be asked, Why does not the Gospel reform the wicked lives of Christians, if it possesses such a salutary efficacy? To which I answer, that it does, just as far as it is cordially embraced; although, from the circumstances of the case, the change cannot be so manifest, as in the conversion of men from the abominations of idolatry. Only let the Gospel be cordially embraced and obeyed by all nominal Christians, and the whole face of society would be changed. Piety, benevolence, peace, harmony, justice, and friendship would then be predominant; and those numerous evils which now deform and degrade the character of man, would disappear. Such a change in the moral condition of society, would, it is true, subvert, or render useless, many institutions, now deemed useful and necessary. The whole expensive machinery of war would at once be annihilated. Your capacious prisons and penitentiaries would then be converted to some nobler use, than the confinement of human beings. Even your courts of justice and halls of legislation would be in a great measure deserted. The traveller, in passing through your streets, would no longer behold splendid theatres rising up on every side; but their place would be supplied by schools of useful learning, and by churches dedicated to the worship of the living God. The universal prevalence of the spirit of evangelical piety would not, as some suppose, render men gloomy and unsociable. There would indeed be less of that frothy, noisy mirth, which cannot bear reflection; but much more solid peace and contentment;—pleasures more pure and elevated; yea, an hundred fold of more true, rational delight.—It is then a thing most devoutly to be desired, that the whole world should be brought under the influence of the Gospel.

The conversion of the world to Christianity, is a most certain event. No truth is exhibited in prophecy with more distinct clearness, than this. "The Gospel shall be preached to all nations. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. The fulness of the Gentiles shall come in—and all Israel shall be saved. The heathen shall be given to Messiah for his inheritance, and the uttermost parts of the earth for his possession. The glory of the Lord shall cover the earth as the waters cover the sea." The time shall arrive, when there shall no longer be any need for one to "say to his neighbor, Know the Lord, for all shall know him from the least to the greatest." The event is certain, for the mouth of the Lord hath spoken it. But *when* it will occur, is concealed from us. It is not for us to know the times and the seasons which the Father hath put in his own power. Like the day of judgment, which, though most certain as to the event, as to the time is unknown to the noblest created intelligence; so, the precise time of the commencement of the latter day glory is hidden from all men. Some so interpret the prophecies as to teach, that that day will not arrive until a time of dreadful darkness and persecution shall have almost overwhelmed the true church of Christ: while others are sanguine, that the dark times of the church are all past, and that the dawn of the millennium already appears. But neither the one nor the other of these sets of interpreters have been able to confirm their opinions by such solid reasons as to command our unqualified assent. And perhaps, it is most favorable to the active and zealous exertions of the church, that the precise time of Zion's glory should be concealed from our knowledge. Absolute certainty either of the near approach or great distance of this event, might have the effect of paralyzing exertion, by leading to a neglect of means; in the first case, from excess of confidence, and in the other, from despair of success.

But the conversion of the world, occur when it may, will be brought about by human agency. The means of accomplishing this glorious event are already in the hands of the church. There does not appear to be any absolute need of a resort to miracles again, to achieve this work; and therefore there is good reason for believing, that there will be no miraculous interposition to bring about this event.

The world will be converted by the ministry of reconciliation. Agreeably to the commission of our Lord, the heralds of the Gospel will go into all the world, and preach the Gospel to every creature. Their sound shall go out through all the earth; and the Captain of Salvation, according to his promise, will be always with them, even to the end of the world.

This duty of carrying the Gospel to all nations has been incumbent on the church, in every age; but for a long time it has been much neglected. Now, it has devolved upon us; and it behoves us to ponder well the nature of our responsibility. The salvation of the world, seems to be in some sort suspended on the part which the church shall now act, in regard to this momentous subject. And for her encouragement it may be said, that although we cannot predict the day, or the year, when the Jews shall be restored, and the fulness of the Gentiles shall come in: yet we may say with confidence, that when, in the exercise of lively faith and fervent, united prayer, the church shall put forth all her energies, and faithfully and perseveringly employ all the means which God hath appointed and put in her power, then shall Zion arise, and shake herself from the dust, and "her righteousness shall go forth as brightness, and her salvation as a lamp that burneth:—then shall Jerusalem put on her beautiful garments, and become the joy of the whole earth."

But although our Lord discourages us from indulging a prying curiosity respecting the "times and the seasons," yet he would have us be vigilant in *observing the signs of the times:* just as men are accustomed to observe the aspect of the heavens, that they may judge whether the weather will be foul or fair. It will not be amiss, therefore to spend a few moments, in considering what those signs are, which will indicate the approach of the predicted day of universal grace.

One thing which must undoubtedly precede this event, is *the preparation of suitable instruments to accomplish the work.* Men of the right spirit must be trained and disciplined for the service of the Lord, in sufficient numbers to bear the message of salvation to every nation under heaven. At present, therefore, it is evident, that we are not prepared to carry the commission of our Lord into full effect,

because the necessary instruments are wanting. But if the Great Head of the church intends that the church shall achieve any thing great in promoting this glorious cause, her attention will be turned with great earnestness to the business of searching out and training up young men for the ministry. This will be felt by all Christians to be a most important and solemn duty; and no promising candidate for the sacred office, will be prevented from proceeding in his preparatory studies, for want of the means of prosecuting them. It will be a favorable sign of approaching good, when the number of faithful preachers of the Gospel is multiplied.

But not only must the *number*, but the *qualifications* of ministers, also, be increased. When God is about to accomplish a great work upon earth, men will be raised up, possesing the spirit of the apostles and primitive martyrs; —men who will not count their own lives dear, nor be unwilling to seal their testimony with their blood, if the honor of their Lord should require such a sacrifice. Indeed, it is not reasonable to expect, that the conversion of the world will be achieved, without the shedding of blood. The grand adversary of God and man, will not relinquish his government of the world without a struggle. Whenever the same spirit which actuated the first preachers of the Gospel shall animate the breasts of missionaries, and when the strong holds of sin begin to fall before the spiritual weapons of the Gospel, Satan will come forth to the contest, with horrible rage; and the more, because he will know that his time is short. Know, then, that as soon as ministers of the Gospel shall be multiplied, and when they shall generally manifest a full devotion to Christ and his kingdom, and shall willingly offer themselves to the most perilous and arduous services; so that when the inquiry is, Who will go for us to heathen or Mohammedan lands? the response will no longer be feeble, from a very few, but a host will present themselves, crying with alacrity, "Here are we, send us." then will there be good reason to augur, that the triumph of the church is near.

And it will also be a sign for good, *when Christians generally shall be penetrated with a deep and tender concern for the salvation of their fellow men.* The two grand defects in Christian character now are, the want of love to

Christ, and the want of love to men. This last is not so much noticed as it should be. We are too easily satisfied with a sort of negative goodness, in regard to this point. If we bear no malice to our race—if we do nothing positively injurious to them, we seem to think, that we have fulfilled our duty; whereas the law of God requires that we love our neighbor as ourselves; and our Savior teaches, that every man of whatever nation or religion, on whom we can confer a benefit, is our neighbor. The heathen, then, are our neighbors, whom we are bound to love as ourselves. The Jews are our neighbors, and also the Mohammedans. And hereafter Christians shall be made to feel the pressure of this subject on their hearts, daily. It will occupy their thoughts, and engage them in unceasing prayer. They will often speak one to another about these things, and will with solicitude inquire, what they can do to rescue their fellow creatures from imminent ruin. And if funds are needed for this purpose, there will be no disposition to withhold them, when the Lord hath need of them, and when they may aid in saving immortal souls from eternal death, and bringing them to everlasting life. Indeed, when this subject comes to be felt by Christians, in its true weight, no sacrifice of money, time, or ease, will be considered any thing, in comparison of the momentous object, which will then occupy the mind. There will be need no longer of earnest solicitations to obtain the necessary funds. The people will make free-will offerings in such abundance, that it will be necessary to make proclamation, as in the camp of Israel of old, that the people stay their hands because there is already enough and more than enough. How easy would it be for the people of this city to furnish all the funds which are now needed for every Christian enterprise on foot? The cheapest superfluity in common use, would be an ample resource. The money expended for ardent spirits, as has been proved over and over again, would greatly exceed every demand for benevolent objects. When God's work is to be done, the people will give with a willing heart, and they will work willingly. The rich, of their abundance, will present large gifts to the treasury of the Lord; and give as much as they will, the poor widow, who bestows her two mites, will, in the Lord's esteem, outdo them all. Then, every Christian will be

solicitous to have some part in building the spiritual temple of the Lord. Wealth will be more richly enjoyed when laid out in the service of God, than it ever was when hoarded up, or when expended in luxury and show. The poor man will then labor with more alacrity and diligence, prompted by the love of Jesus, and the love of souls, than he ever did from the cravings of want, or avarice. When such a state of the church, as I have described, shall become general, then be assured, that the day of God's grace is near at hand, even at the door. Then will you behold many running to and fro in the earth, diffusing the knowledge of the truth through a thousand channels. Then it will no longer excite surprise, that men forsake every thing for Christ, and cheerfully give up all their gains to his service. Then you will no longer see the whole burden of missionary labor devolved upon the young, but men of the first talents, and occupying the highest stations in the church, will be found willing to relinquish every thing, and go to foreign and inhospitable lands, without the hope of returning.

Dear brethren, the world shall be converted, whether we have any instrumentality in the work, or not. What we do, we should do quickly, for our time flies rapidly. Soon the night will come when there can be no work done by us. After a short period, the Master will come, and institute an examination into the conduct of every successive age. Are we willing that, on that great day of account, it shall appear that we have had no part nor lot in this glorious work? What! shall it be said that the church now upon earth, has utterly neglected her Lord's command, and buried her talent in the earth? What Christian heart can endure the thought? But when the final scrutiny shall be made, are we contented that it shall be seen, that the American churches, so favorably situated for missionary enterprise, have taken no decisive part in the great work of converting the world? Are we willing, that it should be proclaimed to the universe in that day, that we were so occupied in cutting canals, and making roads, and extending manufactures and commerce, that we had neither time nor money to devote to the advancement of Christ's kingdom? And, finally, is there an individual in this assembly, who now feels willing to die, without having lent some aid to the cause of God—who

can think of appearing before Christ without one good work of this kind, to evince the sincerity of his faith and love? My dear brethren, if you have not the means of doing any thing else for the advancement of his glorious cause, yet you can help it on by your prayers; and after all, prayer is the most effectual weapon, which will be used in pulling down the strong holds of Satan, and the most successful means of ushering in the glory of the latter day. When the church shall be inspired with the spirit of fervent, effectual prayer, then shall all other means be forthcoming, and the dawn of the jubilee will be manifest. Come, Lord Jesus, come quickly. Amen.

EXTRACTS FROM DR. ALEXANDER'S MISSIONARY SERMON, PREACHED AT PHILADELPHIA, MAY, 1814.

Spirit and Conduct of the Apostles.

We read in history of many persons travelling into foreign countries to acquire curious and useful knowledge, and of their imparting their dearly purchased treasure to a few chosen disciples on their return; but I believe this is the first instance (that of the apostles) on record of any persons leaving their own country, and visiting foreign parts, with no other than the benevolent purpose of communicating important information to their fellow creatures. The very novelty and sublimity of the project of reforming a world lying in wickedness, bespeaks a divine impulse; but the success of these first missionaries stamps the Gospel with such a seal of authenticity, as neither the lapse of ages, nor the sophistry of its enemies can ever obliterate.

The apostles divided the world amongst them, and whilst some went to the East, others directed their course to the North,—the West,—the South. They turned their back upon all their earthly friends and prospects, and went forth to meet sufferings and death in their most frightful forms; but they were supported by the conviction that they forsook nothing, but what was perishable; and by the confidence that heaven was *before them*, whichever way they turned their faces; and *near*, wherever they might breathe out their souls. Discouraged by no difficulties, and ap-

palled by no dangers, they penetrated into countries not described by the geographer, and whose story has not been told by the historian: and even the record of their own labors is only in heaven. Suffice it to say, that they proved faithful unto death, and have gone to receive a crown of life. Most of them, it is believed, received also the crown of martyrdom: but *where*, or *how*, or *when*, we cannot with any certainty say.

Inducements to Zeal and Activity in the Propagation of the Gospel.

In whatever way, or among whatever people, we think it most expedient to propagate the Gospel, let us without delay be active in the fulfilment of this most important duty. The motives, which should urge us to activity and combined exertion, are of the most forcible kind. The honor of our God and Redeemer, are deeply concerned in this matter. The consideration of so many millions, giving that worship to dumb idols, which is due to God only, ought deeply to affect our hearts, and will, if we really love his name. Our bosoms should glow with inextinguishable zeal to overturn, by the artillery of the Gospel, those monstrous temples, and hideous idols, on whose altars such multitudes of our degraded fellow-creatures are daily offering their polluted worship, and their sacrifices of cruelty.

And is it no dishonor, think ye, to Christ, that, although he offered himself a propitiation for men of every nation, so many have never yet heard his name? When oppressed with a sense of sin's desert, when wounded and stung with remorse, they pine away and die in their sins, and no messenger of mercy comes near to speak to them in words of consolation. Did not Christ come to destroy the works of the devil; and yet are not four-fifths of the population of the world under the baleful influence of this prince of darkness? Consider, I beseech you, the value of one immortal soul; which nothing could redeem from death, but the precious blood of the Lamb of God, and which is destined to an immortal existence, in glory and happiness, or in darkness, disgrace, and everlasting misery! Calculate how many souls are, every year, perishing for lack of that knowledge, which, by sending the Gospel, we might convey to them. I have no wish to enter into the discussion of the question, whether the salvation of some of the hea-

then be possible without the knowledge of a Savior, in some extraordinary way unknown to us. In whatever way this question may be decided, it will have little or no influence in altering the motives which should impel us to seek the conversion of the heathen; for it will be admitted by all, that they who are abandoned to gross and abominable idolatry, or to enormous vices against the law of nature, cannot be saved in that state.

What then, I would ask, is the condition of the heathen in regard to religion and morality? Are they not almost universally either idolaters, or enslaved to the most degrading vices? No words are sufficient to describe the abyss of depravity, into which most heathen nations are sunk. Their moral condition is wretched and disgusting beyond any thing that the imagination can easily conceive. All those encomiums which philosophers of a certain school, and for a certain purpose, have lavished on distant savage tribes, are proved to be false—utterly false.

Now, prejudice and system aside, I appeal to your good sense—I appeal to the benevolent feelings of your hearts —I appeal to your conscience to decide, whether it be more charitable, to neglect the conversion of the heathen, on the supposition that they may possibly be saved without the Gospel; or to carry to them *the word of God*, which we KNOW *is able to make them wise unto salvation?* The apostles certainly acted under the belief that the knowledge of Christ by the Gospel, was *ordinarily* necessary to the salvation of sinners; otherwise they would never have sacrificed their lives in endeavoring to bring the heathen to the knowledge of the truth. They believed, that there was but one name given under heaven, by which men could obtain salvation; and therefore they exerted themselves to the utmost, to spread abroad, in all lands, the savor of this precious name, knowing that men could not believe *on Him, of whom they had not heard;* and *that they could not hear without a preacher.*

O ye ministers of the Gospel! the successors of the apostles! imitate their praise-worthy example. Have compassion, I beseech you, on your fellow creatures and brethren, in whose veins the same common blood circulates, and who are destined to the same immortal existence. O pity their wretched condition, and endeavor to rescue them from impending ruin.

And ye people of God! who have tasted the sweetness, and experienced the power of the Gospel, you know how dreadful a thing it is to stand exposed to the sentence of a broken law, and how inexpressibly delightful, by faith, to view, *the Lamb of God who taketh away the sin of the world.* Your feelings have been made alive to what concerns the glory of God, and the honor of your Redeemer, and the welfare of immortal souls. Can you therefore remain at ease? Can you cease from exertion? Can you restrain your prayers? Will you suffer your silver and gold to canker in your coffers? Or will you any longer lavish your treasures on inferior and unnecessary objects, when you enjoy such an opportunity of applying a portion of your wealth to the most excellent of all objects? God, in his providence, is, in our times, wonderfully opening a door for the propagation of the Gospel among the heathen. The long, dark night of superstition and error, we trust, is drawing to a close. The morning star already appears in the eastern horizon; and ere long, we hope, that *the sun of Righteousness* will arise on the millions of Asia, *with healing under his wings;* and will extend his benign influences over the whole habitable world. The sound of the trump of jubilee, proclaiming *the day of salvation and the acceptable year of the Lord,* is now heard on the plains of Hindoostan, in the deserts of Africa, and in the remote and far separated isles of the Southern Ocean. The Indian, the Negro, the Hottentot, the Tahitian, begin to emerge from the dismal darkness of barbarism, and to assume the dignity of man, and enjoy the privileges of the Christian. They begin to taste the sweetness of redeeming love, and sing the praises of the Prince of Life in their own native tongues.

The Bible, which contains the words of eternal life, has been circulated of late to an extent, and with a success, which fills the world with astonishment. A few years ago, we should have deemed incredible that which we have lived to witness;—and if an angel from heaven should declare the events, which will occur during the next half century, perhaps our faith would stagger at the wonderful report. But however great and glorious the events, which may be evolved by the revolutions of the great wheel of Providence, they will probably be effected by the means which God has already appointed, and which have been commonly

employed. The churches will be roused to exertion. A spirit of prayer and supplication will be granted. A liberality, unknown to former ages, will be called into exercise. Many will be stirred up to offer themselves as missionaries. Christians, agreeing in the great fundamental doctrines of the Gospel, will become more united in spirit, and more harmonious in operation. The aspect of the nations will be changed. Wars will cease, and the sword be turned into the plough-share, and the spear into the pruning hook. National animosities and antipathies will be extinguished or mitigated. Kings will then esteem it their highest honor, to become *nursing fathers, and queens nursing mothers, to the church.* There will then be no occasion for pathetic addresses to the passions to extort a scanty pittance from the pockets of the avaricious. *The Lord loveth a cheerful giver.* Let every one then, according as the Lord hath prospered him, and according as he hath purposed in his heart, bring his oblation to the treasury of the Lord. The ponderous gift of the man of wealth, and the widow's mite, will both be acceptable. Of one thing, however, you may rest assured, that no one will become ultimately the poorer, for giving liberally to such an object: and this I believe would be the result, if your contributions should be increased tenfold. Finally, remember that the principal fruit of your liberality will be enjoyed in heavenly blessings. *He who soweth sparingly shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully.*

MEMOIR OF KEOPUOLANI, QUEEN OF THE SANDWICH ISLANDS.

THIS Memoir, was drawn up at the Sandwich Islands, by one of the missionaries at Lahaina. The facts were derived from personal observation, or by conversation with the older chiefs of the islands.

CHAPTER I.

Her nativity and family—Wars of Tamehameha—He takes Keopuolani prisoner, and makes her his wife.

KEOPUOLANI was born in the year 1778, at Pahoe-hoe, in the district of Wailuku, on the north-east side of Maui, one of the Sandwich Islands. Her name like most other names in these islands, was significant, and one which the people generally would not venture to appropriate to themselves, or their children;—

Ke — — —	*opu* — — —	*o* — — — — — —	*lani*,
The	collecting	of	heaven; or,
The	gathering	of the	clouds of heaven.

She was often called by other names, as *Kai*, (the sea,) *Makuahanaukama*, (the mother of many children,) *Kalanikauikealaneo*, (the heavens hanging cloudless.) Her original name however, and the one by which she was usually called, was *Keopuolani*.

The family, from which she descended by her father, had governed the island of Hawaii for many generations. The family from which she descended by her mother, had long governed Maui, and for a time had also governed Ranai, Molokai, and Oahu.

For several generations, there had been frequent intermarriages between the reigning families in different islands, so that the two families, from which Keopuolani descended, were nearly connected with each other. Her father's family had been particularly distinguished as far back as its history can be traced. Her father's name was Kauikeouli. He was king of Hawaii at the time of his daughter's birth, but was slain, about two years after, in a sanguinary battle with Tamehameha.

His father, and Keopuolani's grandfather, was Taraniopu, often called Faraiopu,* and was king of Hawaii at the time it was visited by capt. Cook, in 1777. This was the king, whom that celebrated navigator was leading by the hand on a visit to his ship, when the jealous rage of the natives burst on him, and terminated his enterprising life. All who have read the English history of the death of capt. Cook, will be pleased to know, that the natives themselves give the same general account of it as was given by capt. Cook's officers.

The wife of Taraniopu, and grandmother of Keopuolani, was Kanona, daughter, of the king of Maui. She threw her arms about her husband's neck, while he was walking with capt. Cook, compelled him to desist from his visit, and furnished the natives an opportunity for commencing their fatal attack. She was, also, the nurse and guardian of Keopuolani during her early years. The mother of Keopuolani was Kakuiapoiwa, daughter of Keoua a younger brother of Taraniopu. She was also half sister to Tamehameha.

At the time of Keopuolani's birth, her parents were in Maui, on a visit to Kehekiri, who was the uncle of Keopuolani, and at that time king of Maui, Ranai, Molokai, and Oahu. Kauikeouli and his wife soon returned to Hawaii, leaving their infant daughter under the care of her grandmother Canona, where she remained until Maui was conquered by Tamehameha in 1790.

The reader may perhaps inquire why she was at this early period separated from her parents. It should therefore be mentioned, that it is not customary with the chiefs to bring up their own children. A chief, from the time of

* Terreoboo in Cook's Voyages.

his birth, has a train of attendants almost as numerous as when he arrives at manhood. He has, also, a nurse, or guardian, and wherever he goes, although he may be carried in his nurse's arms, one man follows bearing a fly-brush, another a fan, another an umbrella, another a spit-box, another a pipe, and usually a large company of other attendants, all of whom anxiously wait the nod of the child. Thus it was with Keopuolani.

At the early age of thirteen, she became the wife of Tamehameha, the late king of all the islands. The character, wars, and exploits of this celebrated man would afford sufficient matter for a volume. In this place we can only mention two or three circumstances respecting him.

He was the son of Keoua, the younger brother of Taraniopu already mentioned, and was not among the highest chiefs, being only cousin to the reigning king. His authority was confined originally to two districts. Even during his minority, he manifested a great degree of enterprise and strength of character. In the year 1790, he rebelled against his cousin Kauikeouli, who had been on the throne only two years, and slew him in a sanguinary battle. He then went to Maui with all his forces. Kehekiri, who has been already mentioned, to whom this island belonged, resided then at Oahu. Tamehameha, therefore, succeeded in taking Maui without much bloodshed. Keopuolani now twelve years of age, and celebrated for her beauty, fell into his hands as a prisoner.

Her grandmother immediately betrothed her to the conqueror, who soon proceeded to the island of Molokai. He had but just arrived when intelligence reached him that a younger brother of the king whom he had just slain, had risen in arms, and was taking possession of Hawaii.

Tamehameha took his newly betrothed bride and returned in haste to his own island, where he soon succeeded in quelling the rebellion. Having been jealous of this chief, he had made a treaty with him. After the conclusion of the treaty according to the custom of the country, a pig was slain, signifying that thus it should be done to the party by whom it should be violated. When, therefore, the vanquished chieftain was taken, he was put to death; though by some it is said, that it was not in consequence of the king's order, who designed to have pardoned him.

At this time Kehekiri sent from Oahu, saying to Tamehameha, "You and I are friends. We are brothers. Let us not fight. Come not to this place, for if you come I must defend myself. You are young, and I am old. Wait till the black tapa covers me. Then you will be king alone." Tamehameha respected his message.

After his death, Tamehameha repaired with his forces to Oahu, where he met with a spirited resistance from the chiefs of that island. But he soon gained the ascendency, and, excepting Kauai, became king of all the islands.

CHAPTER II.

Her children—Veneration for her person—Plurality of husbands—Humanity of her disposition—Human sacrifices on account of her sickness—nature of the *tabu*—Keopuolani consents to its abolition—Further proofs of the reverence in which she was held, and her consequent personal sacrifices in the destruction of the ancient system.

After this Tamehameha took up his residence at Kailua, on the island of Hawaii. Keopuolani became his wife in the year 1791. At seventeen she was a mother; but her first son, bearing the name of the present king, died at an early age. Her second son, Rihoriho, the late king, was born in the year 1796.

Besides these she had born nine children, five sons and four daughters. Of her eleven children two only are living, a son and a daughter, named Kauikeouli and Nahienaena.

Keopuolani, while her husband lived, usually resided with him at Kailua. This, however, was by no means their constant dwelling place, although it was a favorite one. No chief on the Sandwich Islands is confined to one, two, or ten places of residence, and nearly all the high chiefs divide their time between the different places of importance. Thus it was with Keopuolani. A part of her time she spent at Hawaii, a part at Maui, a part at Oahu, and a part at Kauai.

Tamehameha had three, and at one time, four, other wives. These all followed him wherever he went. It does not appear that Keopuolani was his particular favorite, except as she was much the highest chief upon the islands.

Agreeably to the practice of all the females in the country, she accompanied her husband in all his battles. Her person was counted so sacred, that her presence did much to awe an enemy.

She was permitted by the king to have another husband. Hers was not a privileged case, however, for nearly all the chief women, especially those who are higher in rank than their husbands, follow the same practice. The second husband of Keopuolani was Karaimoku. He sustained that relation only a few years, and after him she choose Hoapili, who continued her husband until her death, and as such was evidently much beloved.

As a wife she was tender and affectionate. Her sister queens now speak of her with admiration on account of her amiable temper and mild behavior. For these qualities her husband was not remarkable; and on this account her native excellence shone with additional brightness. Often was her compassion manifested toward those, who had broken *tabu*,* violated the laws, or otherwise incurred the king's displeasure. These, if their crimes were not heinous, or if they had any reasonable excuse, always fled to her, and were safe under her protection.

Many of the high chiefs, who have pursued a very different line of conduct themselves, now say to Keopuolani's praise, "She was never the means of any person's being put to death." She was always remarkably strict herself in the observance of *tabu*, although she was mild in her treatment of those who had broken it.

About the year 1806, while at Waititi, in Oahu, she was taken sick, and fears were entertained that she would not recover. Various means were used, but without any effect. At length a priest was consulted respecting her, who immediately pretended to tell the cause of her sickness. He had just heard of some men, who had been eating cocoa nuts, and had thereby broken tabu; for in those days cocoa nuts were prohibited to all the common people. The priests said, that as Keopuolani was descended from the gods, they were offended with the men, and had afflicted her with sickness, from which she would not recover unless the men were offered in sacrifice.

* The restraints enjoined by their system of idolatry.

According to the advice of the priest, orders were immediately given by Tamehameha, that ten men should be taken. The orders were obeyed, and the men quickly obtained. A gracious God saw best however to spare part of the number, and remove all excuse for sacrificing any. Before the time appointed for offering them arrived, the alarming symptoms of Keopuolani's disorder abated, and confident hopes of her recovery were entertained. Seven of the intended victims were consequently unbound, but the other three were slain and laid upon the altar, which had before often been stained with the blood of human victims. It would seem that Keopuolani had no knowledge of these transactions until they were past.*

After Keopuolani's recovery from the sickness mentioned above, we know but little of her, until the death of Tamehameha and the accession of Rihoriho to the throne, which took place in the year 1819.

When the high priest of the island had given his opinion in favor of abandoning idolatry, it appears that a general consultation among the chiefs was held respecting this measure. They generally expressed their dissatisfaction with the system; and then, as Keopuolani had not been present, Karaimoku and Kalakua went to converse with her. She inquired particularly into the reasons for the course which they recommended, and at first seemed unwilling to join them. "What," said she, "is the fault of the system, that it should be discontinued, and what evil have our gods done to us, that they should be burned?"

During the existence of the tabu, or days of prohibition, no person except a chief, or priest, must presume to eat a coacoa nut; no female must eat pork; males and females must never eat with each other, or even from the same dish; and if by any means a man was found upon a tree, or on the mast of a vessel, or in any other place over the king's head, his life was forfeited to the gods. The same was the case with a man who by accident placed his hand over the king's head.

Besides the tabus above described, which were perpetual, there were others embracing certain days in the year,

* The practice of offering human sacrifices has been common in these islands from time immemorial. The special occasions, on which they were offered, were, the dedication of *Heiaus* (temples,) the sickness of high chiefs, and the approach of great battles.

when no fishing canoe must be seen in the water, nor any man out of his house. At this time, also, the priests, taking some image with them, usually went from island to island collecting the taxes for the gods. The penalty for breaking tabu was death.

When a sacrifice was wanted, and no criminal could be found, they imposed a new tabu of such a nature as to present a strong temptation to some person or persons to break it; perhaps it was laid secretly, and then whoever should be so unfortunate as to break it, was immediately seized, by persons on the watch, and hurried away to the altar.

A foreign resident has told us, that, on one of these days of restriction, he saw a canoe sailing out in front of several houses, and upset by the surf. One of the men afterwards appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, carried to the adjacent temple, and there sacrificed. In the mean time, the man apparently drowning jumped into his canoe, and rowed away.

To these shocking practices Karaimoku and Kalakua alluded, during their interview with Keopuolani. She said, "You indeed speak very properly. Our gods have done us no good; they are cruel; let the king's wish and yours be gratified."

The person of Keopuolani had ever been counted particularly sacred. At certain seasons no persons must see her. In early life, she never walked abroad except at evening, and all who saw her walking at that hour, prostrated themselves to the earth. Being held in such reverence, it was a greater sacrifice in her to renounce the old system, than in those who were less venerated.* Providence seemed already to be preparing her mind for the Christian religion, with which she was shortly to be made acquainted.

* Vancouver in his Voyages, relates a circumstance, which corroborates these remarks. Describing a hura, (dance) which he attended near Kearakekua bay, he says —"The piece was in honor of a captive princess, whose name was Crycowculleneaow, (Karaikaukealanco, one of Keopuolani's names,) and on her name being pronounced, every one present, men as well as women, who wore any ornament above their waist, were obliged to take them off, though the captive lady was at least sixty miles off. This mark of respect was unobserved by the actresses who engaged in the services, but the instant any one sat down, or at the close of the act, they were also obliged to comply with this mysterious ceremony."

CHAPTER III.

Consultation among the chiefs, on the arrival of the American missionaries—Keopuolani approves of their settlement—Her temporary sickness—Receives into her family a pious native of the Society Islands as a teacher—Some account of her conversation—Dismisses one of her husbands—Her manner of receiving the new missionaries—Removes to Lahaina and requests that some of the missionaries would accompany her.

On the arrival of the American missionaries in April 1820, all the chiefs were consulted respecting the expediency of their establishment in the islands. Some of the chiefs seemed to doubt; but Keopuolani without hesitation approved their proposals. She ever after appeared friendly to the mission, and favored the *palapala*.* She did not, however, apply herself to learning until August 1822. Shortly after this period, she went to Waititi in Oahu, where a protracted illness gave her leisure, and seemed to lead her to think of a future state.

During her sickness, she received visits from the missionaries, by her particular request, and usually had preaching in her *ranai*† on the Sabbath.

In February 1823, Keopuolani and her husband Hoapili expressed a desire to have an instructor connected with them. They selected Taua, a native teacher sent by the church at Huaheine, one of the Society Islands, in company with the Rev. Mr. Ellis, to instruct them and their people in the first principles of the gospel, and teach them to read and write. Their choice met the approbation of the mission, and with them Taua resided until the death of Keopuolani. He proved a faithful teacher, and by the blessing of God, we believe, he did much to establish her in the Christian faith. From him we have received accounts of several of her questions, and of his answers on the subject of Christianity.

One morning, when confined to her couch, with many of the chiefs and people about her, she said to them, "I wish you all either to retire, or be silent, for I desire to pray to Jesus Christ, and must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. With great resolution she reproved them for their impiety, told them they

* The whole system of instruction is called by this name.
† Temporary house made of cocoanut leaves, or rushes.

still kept their "dark hearts," and insisted that her request should be granted. One chief seconded her request, and though the others continued to oppose, she succeeded, and enjoyed a season of prayer.

At another time, during the same illness, a high chief, whom she tenderly loved, came to her and said, "Let us two drink rum together again, as formerly. Enough of this new word. Let us cast it away, and attend to it no more." Keopuolani replied, "I will never adopt that evil custom. I am afraid of the everlasting fire." She then turned to Taua and said, "My heart is much afraid I shall never become a Christian." He replied, "Why what is in the way?" She said, "I think I am likely to die soon." He replied, "Do you not love God?" She answered "O yes, I love—I love him very much." Taua then communicated farther instruction suited to her case, At the close of the conversation she said, "Your word, I know, is true. It is a good word; and now I have found, I have obtained a Savior, and a good King, Jesus Christ."

At one time, when a larger number of people than usual were present, she experienced a relapse in her disease, and some of the spectators apprehended she was near her end. She immediately sent a messenger to Taua to come and pray with her. When he arrived, the house and ranai were filled with chiefs and people. When about to enter, some of the chiefs stopped him at the door, and told him he must not go in, for there was no room. They then went to Keopuolani, and told her it would not be well to admit him, for he was a bad man, and would tell her many lies. She said, "My teacher is not bad; he tells me no lies;—let him come in, for I greatly desire to see him." They replied, "The house is full, there is no room." She said, "Then you must make room." They said, "What do you want of this Taheitian?" She answered, "He is my good Christian teacher, and now while I am sick, I desire that he may come and speak to me, and pray with me.' They said again, "The house is full, he cannot come in." She said to them, "Why do you say there is no room? There is room enough. I have done praying to my old gods, to stones and wood, and my desire now is, that while I lie here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life. But he still remained at the door, with the Gospels in his hands,

At length Keopuolani said, "Taua, come into the house, and pray with me." Some of the chiefs were still intent on stopping him, when the king approached saying, "Let him go in, and let all the chiefs and people be perfectly quiet while the good teacher of my mother prays to Jehovah."

When nearly recovered from this illness, she called on one occasion to her teacher, and inquired what she should do, as she had two husbands.

He answered, "It is very proper for a woman to have one husband, and a man one wife, but Christian females never have more than one husband." She said, "I have followed the custom of my country; but we have been a people of dark hearts. I have had two husbands, but since I thought it wrong, I have not desired more than one. I wish now to obey Jesus Christ, and to walk in the good way. Hoapili is my husband,—my only husband. The other man I will now cast off."

She then called him and said, "I have renounced our old religion, the religion of wooden gods; I have embraced a new religion, the religion of Jesus Christ. He is my King and Savior, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no longer. In future you must neither eat with my people, nor lodge in my house."

From the time of her sickness, she manifested a strong desire that her people might attend to instruction. She frequently advised them on this subject; occasionally even commanded them. At one time, a sermon was to be preached in her house, and nearly all her attendants were out of doors. She said, "Some people have ears, and some have not. All those who have ears, are requested to come in."

She did not entirely recover from the illness already mentioned, until the arrival of the missionary reinforcement from America in April 1823.

While Mr Bingham was conducting religious service with her at Waititi one Sabbath morning, intelligence was communicated, that the reinforcement had arrived at Ho-

nolulu. At the conclusion of the service, Kekauonohe, one of the king's wives, returned, in company with Mr. Bingham to Honolulu, a distance of three miles, with a request from Keopuolani, Taumuraii, and other chiefs, that the new teachers would meet them there at the afternoon service.

Those who had the pleasure of being introduced to her on that day, will never forget the mild and beautiful expression of her countenance, when she raised her head a little from her pillow to bid them a joyful welcome to the islands.

As soon as she learned that a physician had arrived, she requested medical aid. Dr. Blatchely visited her several times, and rendered essential service, which was gratefully received.

At one time, Dr. Blatchely, in company with Mr. Ellis, called upon her as they were on their way to the king's residence. As they took leave, she inquired where they were going. On being informed that they were about to conduct evening worship with the king, she said, "It is very proper that you should go and pray with my son. Pray *for* him too. I love him much, and I greatly desire that he should become a good king and love Jesus Christ."

About the last of May, she made known to the mission her intentions of taking up her permanent residence at Lahaina, in Maui, her native island. She specially requested, as did also the king and chiefs, that missionaries might accompany her. As Lahaina had been previously selected for a missionary station, the missionaries were happy to commence their labors there under such auspices. Messrs. Richards and Stewart therefore accompanied her, resided near her, enjoyed her patronage, and had the privilege of instructing her until her decease.

CHAPTER IV.

Her kindness to the missionaries—Daily worship in her family—Her diligence in study— Her desire for religious knowledge, and firm attachment to the Christian religion—Her exemplary conduct—She erects a house for the worship of Jehovah.

On the 31st of May, Keopuolani arrived in Lahaina, with Messrs. Richards and Stewart and their families. On their

passage she told them she would be their mother; and indeed she acted the part of a mother ever afterwards. On the evening of Saturday, the day of their arrival, she sent them as much food, already cooked, as was necessary for their comfort at the time, and also for the next day, which was the Sabbath.

Immediately on their arrival, she requested them to commence teaching, and said, also, "It is very proper that my sons (meaning the missionaries) be present with me at morning and evening prayers." They were always present, sung a hymn in the native language, and when nothing special prevented, addressed through an interpreter the people who were present, when Taua, or the interpreter, concluded the service with prayer. These seasons were usually interesting. Often in conversation she would introduce the subject which had been discussed, and ask important questions respecting it.

She spent a principal part of her time every day in learning how to read, and notwithstanding her age, numerous cares, constant company, and various other hindrances, made some proficiency. She was indeed a diligent pupil, seldom weary with study; often spent hours over her little spelling book; and when her teacher rose to leave her, rarely laid it aside, but usually continued studying after they had retired.

She was apparently as diligent in searching for divine truth, as in learning to read, and evidently gave attention to her book, that she might know more of her duty to her Maker.

She omitted no favorable opportunity of making inquiries on such religious subjects, as were from time to time presented to her mind. One morning as Mr. Richards went to attend prayers with her, she said, "I think much about the love of Jesus Christ, which you last night described to us." She said she loved Jesus Christ much, and immediately sent for an engraving, on which the Savior was exhibited on the cross. Mr. Richards pointed to the man holding the spear, and said, "wicked man." She immediately inquired the characters of all who were represented there. The expression of her countenance, while she contrasted the characters with each other, was such, that it was noticed by all around; and the impression made on her mind was never afterwards eradicated.

Not many days after this, Mr. Stewart called on her, and found her reclining on her settee, apparently in deep thought, and giving no attention to any thing about her. He heard a number of exclamations in her own language, accompanied with expressive gestures, as though she were in distress. Her exclamations were, "O the punishments of wicked men! They will cry for water. O yes, they will cry for water. But there will be no water, none at all, not even a drop for their tongues!"

Many other similar accounts might be given, but these are sufficient to show the impression made on her mind by the truths which she heard.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the good way which leads to heaven.

She made many interesting inquiries respecting the guilt of her ancestors who worshipped idols. On one occasion she closed these by saying, "The great guilt is ours, who know the good way, but do not walk in it."

So decided was her stand in favor of Christianity, that she thereby incurred the displeasure of many of the people, and of some of the chiefs. But their opposition, instead of driving her from the ground she had taken, only gave her an opportunity of showing more fully the firmness of her principles, and the strength of her attachment to the Christian cause.

Soon after she arrived at Lahaina, a high chief, to whom she was greatly attached, came to her and said, "You study too much; it is not good. You are an old woman, and it would be well for you to study but little." She replied, "I am indeed an old woman, and shall die soon; I must therefore endeavor to learn fast, or I shall die before I obtain the good I seek." The chief replied, "Well, you ought not to build so many houses. You have built two houses for the missionaries and one large meeting-house, and now you are about building a school-house. All this is not well." She answered, "Karaimoku says it is well, and Taua my teacher says it is well, and I am sure it is well." He said, "No, Taua tells you lies; he is a bad man, and you had better send him away." She said, "You are wrong; he is not a bad man; I shall not send him away; he tells me no lies, none at all."

Soon after this, this same chief proposed that she should send away the missionaries, and give up the whole system of instruction. She replied, "Why? what is the wrong?" He said, "Their instructions are not good. They bind us too close. They will not permit us to drink rum, or to do as we formerly did. Their instructions are false and bad. Let us do as we formerly did. It does no good to sing and pray. Let us, I say, do as we formerly did, and drink a little rum together." She replied, "Why do you call my foreign teachers bad? They are good men, and I love them. Their religion is good. Our old religion is good for nothing. Their ways are all good, and ours are bad. Are not their instructions the same as formerly? You then said they were good, and told me I must regard them, and cast away all my old gods. I have done as you said, and I am sure I have done well. But you now disregard the new religion, and desire me to do the same. But I will not. I will never leave my teachers. I will follow their instructions, and you had better go with me, for I will never again take my dark heart."

Soon after this, several chiefs combined to turn her from the course she was pursuing. They said, "We have just learned the truth respecting these new things, about which the missionaries tell us. We find that a part of what they tell us is true. It is well to attend to reading and writing; but prayer, and preaching, and Sabbaths, are of no consequence. We have been told, that in India they can read and write very well, and have so much property that all the people in England and America go there after it; and yet they keep their gods of wood and stone just as they always did. Now our advice is, that we attend strictly to reading and writing, but that we give up prayer, preaching and Sabbaths, for these will never increase our riches."

Before Keopuolani gave any answer, she sent for Taua, and inquired respecting India, and then replied; "The people of India are still heathens. They are still in darkness of heart as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die go to Satan and the world of misery; but trouble me no longer."

These examples are sufficient to shew with what spirit she resisted the attacks, which were made upon her by those opposed to Christianity.

To most religious duties with which she was acquainted, she was particularly attentive. At stated seasons she called on Taua to pray with her; but she desired him always to be near, that she might easily call upon him at other times.

Taua has informed us that she spent the greater part of one night in asking him questions, and in prayer. She was at that time particularly anxious, because she thought she did not know how to pray. She said, "I knew very well how to pray to the idols, but how to pray to Jesus Christ, I do not know. You must pray for me." After he had prayed, she added, "Now tell me about Jesus Christ." He related the particulars of his crucifixion, and as he spake of the nails driven through his hands and feet, she burst into tears, and exclaimed, "Stop, I can hear no more; I and all my people are wicked and cruel like those murderers."

Perhaps she in no case manifested a stronger attachment to Christian duties than during a visit to Molokai. While on this visit, she had much to engage her thoughts and occupy her time. Yet this venerable queen regularly retired every morning and evening, to offer up her prayer to that God who seeth in secret.

On the Sabbath too, she gave evidence that she needed not the example of others to induce her to attend to the duties of the day. In the morning she was in a house with the other chiefs, many of whom were noisy and some intoxicated. She called Taua and said to him, "We are now away from the missionaries, but we must not forget the Sabbath, the day of God. Let us, with some of the people, retire, that we may sing and pray." They then went to a small house at a little distance from the company, and enjoyed a season of worship there. At evening she said to one of the chiefs, who had disregarded the day, "You and I have each of us our Christian teacher. You formerly told me, that I must observe the new religion, and keep the Sabbath. I have done so, but now you neglect it. You do not love prayer; you do not love the good way, nor walk in it. My heart is sorry for you, and on your account I often weep alone."

She approved of Christian burial, and was anxious to introduce it among the people. On the death of one of the inmates of Taua's family, she requested Mr. Bingham, then on a visit to Maui, to conduct the funeral service. Dressed in black tapa, and followed by an attendant, bearing a black kahili, she herself then attended as a mourner, and appeared peculiarly interested in the exercises.

We have already alluded to the circumstance of her erecting a house for the worship of God. This house was dedicated on the 24th of August.

Those who then saw her will never forget the expression of her countenance, as she heard the translation of the hymn:

> "Blow ye the trumpet, blow
> "The gladly solemn sound," &c.

Her conversation and her whole appearance on this day, well became so solemn and interesting an occasion. It was the first house ever reared to the praise of Jehovah on the island of Maui, and although Keopuolani little thought that after this day she was no more to worship in the house she had built, yet the joy she manifested, the exertion which she made to understand every word of the sermon, the wishes she expressed to have all her people enlightened in "the good way," conspire to make us feel, that the Lord by his Holy Spirit was fast preparing her for himself.

Could she, with a prophetic eye, have looked forward to her end, like the aged Simeon, she doubtless would have said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

This sentiment indeed she often expressed, when speaking of the goodness of God in permitting her to live to see his missionaries; often also regretted that they had not arrived earlier. At one time she said, "What a pity it is you did not come in the days of our childhood."

From the account already given, it will be seen, that hers was not the religion of a sick-bed merely, nor yet a religion assumed for the sake of gaining popularity.

CHAPTER V.

Her last sickness—Is visited by the missionaries—Charge to Karaimoku and Keeaumoku—Her solicitude for her children—Charge to the king and her other children—Her dying hopes—Desires Christian baptism—She is admitted into the visible church—Her death—Wailings—Funeral—Conclusion.—Brief notice of Kaahumanu, another pious queen of the Sandwich Islands, who died June 5, 1832.

On the last week in August, Keopuolani began to be seriously affected by a local indisposition, which soon seemed to relax her whole system, and in her view was a premonition of her approaching dissolution. On the first day of September, the chiefs began to collect in consequence of her illness. This was agreeable to their universal custom Whenever a high chief is taken ill, although there may be nothing threatening in his illness, all the chiefs assemble from every part of the islands, and wait the result. Thus it was in Keopuolani's sickness. Vessels were despatched to the different islands before there was any occasion for alarm. It was not many days, however, before it was seriously apprehended that the disease would prove fatal.

On the evening of Tuesday the 8th, the chiefs and people were suddenly alarmed and supposed her to be dying. The exclamation "*Ua make Keopuolani*," *Dead is Keopuolani*, was to be heard through the village.

Although it was late in the evening, a messenger was sent to inform the mission family, several of whom immediately repaired to her house expecting to see her die. As soon as she heard the voice of the females, she raised her head a little, and with a pleasant smile reached her hand to them and said "*maitai*," (good,) intimating that they had done well in coming to see her at that late hour. She added, "I love the Great God," and soon after, "Great is my love to God." She requested that one of the missionaries should stay with her, and Mr. Stewart accordingly spent the night there.

In the morning she was a little better, and some hope was entertained that she might recover. By the king's direction, a vessel sailed immediately to Honolulu for Dr. Blatchely. Her mind was still active, and the counsel and instruction which she gave to those about her,

shewed that her senses were unimpaired. She manifested a great degree of solicitude for her children, several times calling them to her side and giving them Christian advice.

She often conversed with her husband, Hoapili, on the goodness of God in sparing her life to see his servants, to hear his word, and know his Son.

In her first interview with Karaimoku, after he came to Lahaina, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised at my death.* Let not my body be disturbed. Let not my bones be separated and the flesh taken off, as in the days of dark hearts; but let my body be put in a coffin. Let the teachers attend and speak to the people at my interment. Let me be buried in the ground and let my burial be after the manner of Christ's people. I think very much of my grandfather Taraniopu, my father Kauikeouli, my husband Tamehameha, and all my deceased relations. They lived not to see these good times, and to hear of Jesus Christ. They died without

* At the death of chiefs, their bodies were always cut in pieces, the flesh burnt, and the bones preserved. These were committed to the care of some chief, and during his life were venerated, or indeed worshipped. When the chief died who had the charge of the bones, they were secretly conveyed to some unknown place, and nothing more was heard of them. In some rare cases, however, they were preserved for two generations. The prevalence of this practice accounts for Keopuolani's charge respecting her remains.

The common people are buried secretly in the night. This practice prevails universally through the islands, except among the few who regard the instructions of the mission.

The "evil customs," of which Keopuolani spoke, were of the most criminal kind. It had from time immemorial been the practice, at the death of high chiefs, for all the people to indulge with impunity and without restraint, in every kind of wickedness. They threw off the little clothing which they usually wore, and none had even custom to shield them from the most open assault. A man might steal from any place with impunity. Neighbors, who were at enmity, might take any revenge they could get. It was no crime for a man to burn his neighbor's house, put out his eyes, take his life, or that of any of his family. Promiscuous lewdness prevailed extensively.

Knocking out each other's teeth was a common and almost universal practice, during the days of mourning. But if by any means a man was so fortunate as not to lose any of his teeth, by the violence of another, he would, with a sharp pointed stone, dig them out himself; for it was a disgrace to any man not to lose some teeth at the death of a high chief. In consequence of these customs, there are few men to be found who have not lost some of their fore teeth.

knowing Jehovah the true God. They died depending on false gods. I exceedingly mourn and lament on account of them, for they saw not these good times."

Soon after she had said this to Karaimoku, she called Keeaumoku, (governor Cox,) and said to him, "When I am dead, let it never be said that I died by poison, by sorcery, or that I was prayed to death; for it is not so." There was much reason for this charge, because it has been the universal opinion, that chiefs usually died by these means. It has been supposed, that if a priest could by any means obtain the spittle of any person, he could then succeed in praying him to death. For this reason every chief had an attendant following him with a box to receive his spittle, lest a priest should get it and pray him to death.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, (her young daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way.

"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead do not you cast away the word of God, or the Sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

This, which took place only two or three days before her death, was nearly the last conversation she had with her husband.

The day before her death she conversed with Karaimoku respecting her children. She said, "I wish much that my two children Kauikeouli and Nahienaena should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

In the same interview, Karaimoku inquired of her, if she did not wish to be baptized, like the people of Jesus Christ. She said, "I do very much wish to have water sprinkled on me in the name of God before I die. I have already given myself to Jesus Christ. I am his. I love him, and I much wish to be like his people, and to be baptized in his good name before I die."

Soon after this interview with Karaimoku, she called the king and her other two children, and all the chiefs, and said to them, "I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge."

She then turned to the king and said, "I wish you after my death to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father. Exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way, but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs and said, "Watch over the king my son. Exercise a guardian care over him. But particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are instructed in reading, that they keep the Sabbath day, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live forever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

This was not her last charge, although when she gave it, she supposed it would be.

On the morning of the day on which she died, Taua her teacher desired to converse with her, but the people

and some of the chiefs were much opposed to it, and were so angry with him for attempting it, that he went and called Auna his associate. Auna said, "We must not be afraid. We must talk with her now, or not at all, for we shall never have another opportunity." They then pressed through the crowd of chiefs, and took their seats beside Keopuolani.

Auna said to her, "How do you feel, as you are about leaving the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my three children, my people, and my teachers. But it is not dark now. It would have been, had I died before these good times. You must pray for me, and all the missionaries must pray for me. I love you. I love them. I think I love Jesus Christ, and I trust he will receive me."

At this time, Messrs. Stewart and Richards were without an interpreter, a circumstance peculiarly trying. They were unable to converse with her, or learn any of her feelings, except what they could collect from the few words they understood. They thought that she was a fit subject for baptism, but they were unwilling to administer that ordinance, without an interpreter, or some means of communicating either with her, or with the people, on so interesting an occasion. They were also hoping that one of the missionaries would arrive from Honolulu in season to administer that holy ordinance. This hope was not entirely disappointed, for early in the day in which she died, Mr. and Mrs. Ellis and Mr. Ruggles arrived.

Her wish to be baptized was immediately communicated by the chiefs to Mr. Ellis. After consultation, the mission family repaired to the spot for the purpose of witnessing the administration of the ordinance. When they arrived, they found her so weak, that they said to the chiefs, "Perhaps it is not best she should be baptized." The king, in a most expressive tone, replied, "Why, what is the harm?" He afterwards said, "I know that this is only an external sign, but my mother gave herself away to Jesus Christ before her sickness, and now, because she is about to die, do you refuse to sprinkle water upon her in the name of God?"

Although they were well aware that it was too late for her to receive any personal benefit from baptism, yet, as they felt there was no impropriety in administering it, they concluded to comply with the earnest solicitations of the king and chiefs. While waiting for the necessary preparations, there was a sudden change in her appearance, and many thought her dying. Her husband, and some of the other chiefs, immediately set up a loud wailing, and were instantly joined by the thousands about the house, all of whom supposed, from the lamentations which they heard, that she was dead. Those, however, who sat round her couch, said, she is not dead, and requested the missionaries present not to leave the house. It was also announced to those without, that she was still alive, when their wailings, and the irregularities which some had commenced, ceased.

As soon as all was still again, orders were given to the people by the king and Karaimoku to abstain from every kind of irregularity whenever she should die. They were told, too, that Keopuolani had expressly forbidden it. After this she revived a little, and the request that she should be baptized was renewed.

Mr. Ellis made an address on the subject of baptism, in which he stated the ground on which it was administered to Keopuolani. He also told what was necessary, in order to the proper reception of it; and then he administered the ordinance.

Although there were others who gave evidence of piety earlier than Keopuolani did, yet no one had ever yet been baptized; so that Keopuolani may be called the first fruits of the mission.

The king and all the heads of the nation listened with the most profound attention, and when they saw that water was sprinkled on her in the name of God, they said, "Surely she is no longer ours, she has given herself to Jesus Christ. We believe she is his, and will go to dwell with him."

This was done at five o'clock in the afternoon of the 16th of September 1823, and an hour afterwards the Hawaiian convert fell asleep.

The king had previously inquired whether it was wrong to weep. Being told that it was not, he, with all the chiefs,

joined in the loudest wailings. These did not entirely cease till after the funeral ceremonies. The principal chiefs desired to have morning and evening prayers in their several houses; and in time of prayer all was still within the house, though out of doors the wailing continued. For two days there was scarcely a sound to be heard in Lahaina, but the most deafening wailings and the most bitter lamentations. "Keopuolani was a mother to every body! We have all lost a mother!" were exclamations constantly ringing through the settlement.

The people collected from every part of Maui to join their tears and cries. Sometimes whole districts were seen walking in single file, in most perfect silence, till they came within about a hundred rods of the corpse, when the whole company at the same instant commenced their mournful cries.

On the morning after her death, we were awakened by the firing of minute guns, from the vessels in the roads. These were continued at regular intervals, during the day. The vessels also hung their colors at half mast. A flag staff was erected in front of the house where Keopuolani died, on which the national banner was displayed.

The chiefs wished the funeral to be conducted according to Christian custom.

The number of people about the house did not in the least diminish, but rather increased until after her remains were deposited.

Kuakini arrived from Hawaii in the afternoon, and his meeting with the other chiefs it is impossible to describe.

On the morning of the 18th, a bell was brought from one of the king's vessels, and hung beside the chapel, for the purpose of giving notice of the funeral.

As the house was not sufficiently large to contain the people, it was thought advisable that the funeral service should be attended under a cluster of beautiful Kou trees, where worship had usually been attended previous to the erection of the building. A convenient platform was prepared for the speaker, on which was placed a table, and chairs for the missionaries. The circle was formed so large, that it contained the corpse on the bier in the centre, the bearers, pall-bearers, mourners, all the chiefs, missionaries, and respectable foreigners, surrounding the

corpse. All who were within the circle were respectably dressed, and nearly all wore some badge of mourning. It was computed, that there were present at least three, perhaps five thousand people; and during the religious services, they ceased their wailing.

Mr. Ellis preached from Rev. xiv, 13. "Blessed are the dead which die in the Lord." The people were attentive, and the chiefs listened with signs of deep interest.

After service, a procession was formed, the prince and princess, and Hoapili and the king, taking the lead as mourners, and after them the chiefs according to their rank. The procession was led by the foreigners who were present, next to whom followed the missionaries in mourning dresses, and directly preceding the corpse were the favorite attendants of the deceased. Following the chiefs was a large train of their attendants. All in the procession, amounting to about four hundred, were dressed in European style, except a few who fell in the rear after the procession first moved. The path was thronged on every side, by thousands of the people, who had never witnessed any thing of the kind before.

Minute guns were fired from the ships in the roads, and the bell continued tolling until the corpse was deposited in the place prepared for it, which was a new house built of stone and cemented with mud, designed as a tomb for the chiefs. During the whole time the most perfect order was preserved, and we were reminded of the similar processions, which we had frequently witnessed in the land of our "Fathers' Sepulchres."

Temporary dwellings were immediately erected by the chiefs around the house where she was laid, and in them they resided for several weeks, as a testimony of their affection for the deceased. They spent much of their time in conversing about their departed chief, and the charges she had given them during her last sickness.

Whenever any persons arrived from any part of the islands, they went and seated themselves beside her tomb, and there indulged in grief and lamentation.

Notwithstanding all the charges which she gave, and all the light which has been communicated by the missionaries, there are many superstitions prevailing respecting her. Some of the people assert, and appear to believe,

that she has not gone to heaven, saying that her soul has been seen by many of the people living on her land. Nearly all the chiefs, however, seemed to believe, that she was a child of God, and lives in heaven.

Thus ended the life of the Hawaiian convert, and thus terminated the ceremonies attending her death and burial.

We wish all who read these memoirs of Keopuolani to call to mind, that she was once a heathen; a heathen, too, who was satisfied with the system of idolatry, notwithstanding all its horrors. It was for her that the altar was once stained with the blood of human sacrifices, and had she and her people remained unenlightened, the same murderous altar would doubtless have been stained again at her last sickness. Let the reader contrast these two periods of Keopuolani's life. Let him remember, too, that it was the benevolence of Christians that took away the sting of death, and opened to her the gate of heaven.

Oh that we could speak to the readers of this tract with Keopuolani's voice, or inspire them with her feelings, when she said, "It is not dark now: it would have been, had I died before these good times."

Let the friends and supporters of missions to the heathen, into whose hands this short narrative may fall, call to mind that their offerings furnished a part of that light, which shone around her path to the grave, and dispelled the darkness which would otherwise have hung overi .

Let him, who thinks that the heathen will never be converted, tell, if he can, why other heathen cannot be converted, as well as the highest chief upon the Sandwich Islands.

Yes, the heathen can be converted. Some of them have been, and all will be, turned unto God. "Yea, all kings shall fall down before Him, all nations shall serve Him."

May all who read of Keopuolani be encouraged to new and vigorous exertions in that work, which, though great and difficult, will, through the aid of our Almighty Helper, surely result in the universal triumph of the gospel.

BRIEF NOTICE OF KAAHUMANU, ANOTHER PIOUS QUEEN OF THE SANDWICH ISLANDS, WHO DIED JUNE 5, 1832.

Kaahumanu was another of the wives of the celebrated Tamehameha, and, after the decease of his son Rihoriho, became regent of the Islands. She possessed naturally great firmness and independence of mind, and no small share of pride. Several years before her death, she yielded herself to the influence of the gospel, and a surprising change appeared in her character. She became an ardent friend of the mission, and thenceforward aimed steadily at the improvement of her people.

The following account of her last days, is taken from a letter of Mr. Bingham, written immediately after her decease.

Kaahumanu had been unwell for some time, but in the latter part of May her illness began to assume a more alarming character, and she appeared to give up the expectation of recovery, and calmly engaged in settling her affairs. She called the king to her and gave him her *kauoha* (charge,) which is of the nature of a last will.

She then chose to be removed from her house at Honolulu, to her house where she had frequently lodged, in the beautiful, and perhaps more healthful, valley of Manoa, and was carried on her bed upon men's shoulders, having a covering ingeniously raised over it, to shield her from the sun. She appeared to be as comfortable while moving gently along in this manner the distance of four or five miles, as when on her couch at home. Dr. Judd and myself accompanied her. She halted at a charming spring about half way, and took some refreshment; appeared calm, but feeble; seemed to be retiring voluntarily from this world of care and sorrow.

From time to time as we visited her, she expressed her confidence in Christ, and represented herself as having an unshaken reliance on him, as her friend and Savior. For several days after her arrival at Manoa, we cherished the hope that she would still recover. She had often been ill, and very ill, and the Lord had raised her up again; and though we had many fears, we hoped he would now. But her work was done, and the hour of her departure drew near. She bore her pains with patience, and without murmuring; took the medicines prescribed for her, with promptness; manifested no anxiety about recovery, or remaining longer in the world.

She was tenderly affectionate towards her friends around her, and seemed grateful for their attentions. The chiefs were sent for, who all gathered around her, and the house was filled with interested attendants from day to day. Dr. and Mrs. Judd and Dr. and Mrs. Chapin spent some days with her, and felt it a privilege to be near her, and to do what could be done for her. Most of the mis-

sionaries, both of this station and other stations, visited her in these trying hours. She regarded them all with great kindness. She had built a house near her own, in a grove of ohia and kukui trees, for their accommodation, when they wished to breathe the pure air of the mountains. From the time Mrs. B. and myself got access to her on her sick bed, in the early part of our labors here, and from the time she laid aside her cards, and accepted of an elementary tract from my hands, she seems to have cherished a great friendship towards me, which continued till the end. On the third instant, Sabbath night, about midnight Dr. Judd sent down to me to say he thought her dying. I hastened to Manoa, and remained there till the fifth. She was very low, and evidently sinking.

She always appeared grateful for copies of any part of the Scriptures, and until she became too low to read, spent much time in reading the different portions of the New Testament, as they were from time to time issued from the press, since the publication of the gospel of Luke four years ago. Since her sickness commenced, the New Testament has been completed in the language of the country. I hastened to get an entire copy of it bound for her (in red morocco) by the assistance of Mr. Goodrich, and sent it to her by the hand of Dr. Judd. She took the sacred volume in her hands with great interest, turned it over and over to assure herself of what book it contained, and though she could no longer read, looked at it again and again, both inside and out, pronounced it emphatically "*maitai*," [excellent], wrapped it carefully in her handkerchief, laid it upon her grateful bosom, gently clasped her hands over it, and looked upwards as if she had received the precious boon as a passport to glory. Evidences of her christian character seemed to brighten still in this furnace, and some of the foreign residents, who before had thought rather lightly of her conversion to Christianity, now became convinced that it was real and genuine. She would attend with apparent pleasure to the reading of the Scriptures, and to prayer, when in great distress.

On the night of the 4th, when we sat round her thinking that she was near her journey's end, she said, (perhaps in reference to what she had not long before heard read in the first part of the 14th chapter of John, and partly perhaps in reference to a royal custom of Sandwich Islands rulers of sitting out on a journey when a new house was completed for them in some distant part of their territories), "The way that I am going—the house is prepared—send the thoughts thither with rejoicing." This she pronounced with peculiar emphasis. Soon after, in a distressed turn, I said to her, "This perhaps is your departure; stay yourself on Jesus; he is your Physician, your Helper, your Savior; trust in him." She signified her unchanged confidence; but said to me, "Perhaps you are tired of me." "Oh no," I replied, "we wish you to stay with us; in that we should rejoice; but we think the Lord will soon take you away from us." She said, "I will go to him, and shall be comforted." She was quite sensible, retaining her reason till the last. Just before the power of speech failed, in considerable distress she repeated two lines of a favorite hymn,

"Here am I now, oh Jesus,
Oh smile upon me now."

These lines, with their connection, shew how her thoughts were running, and the penitent, humble, believing posture, which, with their context, they exhibit. They may be translated thus:

"Now will I go to Jesus,
My Lord, who pitied me,
And at his feet lie prostrate,
For there I cannot die,
Here am I now, O Jesus,
Oh smile upon me now,
But if for sin I perish,
Still righteous is thy law."

Towards the dawn of the fifth instant, (June), perceiving herself to be expiring, she called for me. I was quickly by her side, and as I took her cold hand in mine, she turned her languid eyes upon me for the last time, and said "I am going now;" and said no more. I returned a tender *aloha*, and bade her "Go in peace, leaning on your Savior, and dwell with him forever—may he receive your soul;"—then gently closed her eyes, as her breath, fainter and fainter, ceased, and she fell asleep, to awake, we trust, in Jesus, in the morning of the resurrection.

The king, Nahienaena, Adams, Hoapiliwahine, Kinau, Kekauluohe, and many others, wept over their beloved friend, as she rested from her labors here below. After a prayer was offered, she was immediately removed to Honolulu, much in the same manner as she had been carried to Manoa.

This afternoon her remains were attended by a long procession, of residents, missionaries, relatives and other chiefs, members of the churches, and others of the people, from her house to the church, where it fell to my lot to preach her funeral sermon. As the foundation, I chose the triumphant language of Paul who has gone before her to glory. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing."

The solemn tolling of the bell struck on the ear as it has never done before in the Sandwich Islands. We *feel* her loss; and though her removal is believed to be gain to her, all classes of people that know her, will feel that her departure is a loss to the nation in general, and to the missionary cause in particular. The Lord has done what pleased him, and we can trust in him still.

In a decent coffin, covered with crimson velvet, and brass ornaments, having her name, and age [58] marked upon the lid, we have deposited her remains in the tomb erected for the royal family, there to rest till the archangel's trump shall wake the dead, while we are allowed the consolation to hope that her spirit is permitted to join with Obukaiah, Keopuolani, Karaimoku, and Opii, and Evarts, and Worcester, and Paul, and David, and Moses, and Abraham—and all the spiritual children of Abraham above, in celebrating the praises of redeeming love.

MISSIONARY PAPER, NO. 13.

ON DECIDING EARLY TO BECOME A MISSIONARY TO THE HEATHEN.

THE object of this paper is, to assign reasons in favor of the following proposition, viz: *That every student, looking forward to the sacred ministry, should decide* EARLY, *in view of existing circumstances, whether duty requires him to become a missionary to the heathen.*

I have my mind upon a current maxim, which has deprived the heathen world, I fear, of many excellent missionaries. The maxim is this—"That it is better to delay deciding on our personal duty to the heathen, till near the close of our studies preparatory to the ministry." The reasons for such a delay are plausible. The student will be older—his judgment more matured—his mind better informed—the whole case more completely before him. My appeal, however, is to facts. For ten years and more, I have watched the operation of this maxim, and I am sure that its influence is, to prevent a thorough and impartial examination. The procrastination which it requires, becomes a habit, and is usually too long persisted in. The "more convenient season" for investigation, is generally allowed to pass by. Engagements are formed, rendering the case more complicated; solicitations and inducements to remain at home, multiply; the natural love of one's own country grows stronger and stronger; the early predilection for the missionary life, if there had been one, wears away; the cries of the hea-

then, and their distress, move with less and less power, and the man remains at home:—not as the result of any vigorous exercise of the understanding upon the question of duty, but because he decided to postpone consideration upon it till he was about to launch into the world, and then surrendered himself *passively* to the control of circumstances.

This is not the way to learn our duty on the momentous question. *Where is the field and the work, to which the Holy Ghost hath called me?* And what inquiry is there, which can be more important than this to our growth in grace, and to our happiness and usefulness in future life? And what more directly connected with the sentence to be passed upon us, at the great day, as the stewards of Christ? Next to the relation which we sustain to the Lord Jesus, there is nothing we are more interested to know, as his ministers, than where he would have us spend our lives; where the field is, which he commands us to cultivate; and where the Holy Ghost, the Comforter, will complacently regard our residence, and delight to bless our exertions and alleviate our trials. Is there not a foundation for solicitude on this point? Can it be a matter of perfect indifference to the Head of the church, *where* we preach, provided only we are diligent, and preach the truth? It was not so in respect to the Apostles;* nor is it so now. Mistakes on this subject, when committed needlessly, much more when committed because we *will* not consider, must have a very serious bearing upon us as ministers of the gospel.

The proposition is, that we should begin to look *early* at this question, with reference to the claims of the heathen world upon us, and that we should decide it *early*, in view of existing circumstances. An unconditional decision is not desired. Such an one is indeed forbidden by the word of God, in reference to *all* our future measures. We must say, "If the Lord will we shall live, and do this or that." The decision should be in view of things as they now appear, and with an understanding that the grounds of it shall be occasionally revised—cer-

* Acts xiii, 2; xvi, 10.

tainly as often as there is a manifest change in our circumstances. And is it not true, that however late the decision is made, it must still be conditional?

It is not necessary that the resolution to spend life among the heathen should be unconditional, in order to insure the advantages to be mentioned in the sequel as resulting from its being made early. It is formed with reference to the Lord's will. As that will is now indicated, the determination is unreserved and decisive. No sooner is it formed, than a mission to the heathen world stands up before the mind as the great, paramount duty of life. The command to "preach the gospel to every creature," comes to us with a distinct specification of the unevangelized world as our field; and we rest in this decision, till unanticipated, unsought-for events change the grounds of our decision, and call for reconsideration, and perhaps a reversal.

Some may ask, 'Why decide early upon the claims of the heathen world, and not also decide early upon the relative claims of the different parts of our own country?' And truly I see no objection to deciding upon them too, whenever the duty can be made clear. This latter question, however, is not one of so easy solution at an early period of our preparatory studies, as the other. The relative necessities, and of course the claims, of some parts of our country, are rapidly changing; and there is not such a broad distinction existing between any of them, as is found on comparing our own country with the heathen world. Moreover, the difference between parochial life in our northern and middle States, and that of a missionary in our western settlements, is not of so serious a nature, as that which distinguishes a foreign from a domestic mission. The labors of a foreign missionary, and his exposures and hardships, may not be greater than those of a missionary in our new settlements; and, in many instances, there may be less of travel, and more of the conveniences of life. But the sorest trials of a missionary, whether he be foreign or domestic, are those which chiefly concern the spirit; and this is pre-eminently true of him, whose dwelling and labors are in the midst of a heathen people. He is peculiarly insulated from the

religious world—from society congenial to a man who has been nurtured in a civilized community—from that sympathetic, companionable intercourse, which ministers in this country may soon find almost everywhere. And even when God blesses the labors of a foreign missionary, and multiplies converts among the heathen around him, though this must be a source of unspeakable joy, those converts do not rise so high on the scale of intelligence, but that they are still far below him in almost all that constitutes a foundation for free and familiar intercourse between mind and mind. They are children—emphatically babes in Christ.

The limits of this article do not allow me to illustrate the numerous other points of difference. Some of them are sufficiently obvious. It is a serious matter to leave one's friends and country for life, and spend that life amid the darkness and pollution of heathenism. The question whether we shall remove far to the west, and preach the gospel there, and raise up families there, *where the wave of civilization will inevitably overtake us in a few years*, is nothing, in comparison with the other; —much less is that, whether we shall build up waste places surrounded by the institutions and privileges of our older States.

The way is now prepared for stating some of the principal reasons in favor of an early decision of the question, whether we ought to become missionaries to the heathen.

1. *In college, and sometimes in the academy, the student may enjoy nearly or quite all the helps in forming a decision, that he will find in the theological seminary.* With a little pains he may have access to all the important books, and to intelligent and discreet advisers, and may gain all the essential information respecting the moral condition of the world. There is not a principal, and there is scarcely a fact, bearing on the case, of which he may not obtain as full possession before, as after, he enters the theological seminary. What need, then, of delay? Is the student competent to decide the momentous question, whether he ought to be a minister of Christ, and yet, with the data all before him, can he not deter-

mine whether it be lawful for him to devote himself to the service of Christ in heathen lands?

Indeed, I believe the student may not only ascertain his personal duty to the heathen at an early period of his education, but that he may then ascertain it with comparative ease,—being, in some respects, more favorably situated for deciding correctly, than at the more advanced periods. The subject is really very simple; and it is most apt to appear so to the student while his position is remote from the world. He, too, is then more entirely uncommitted; and his views of the comparative claims of the heathen world upon himself, will be more likely to accord with what is the actual fact, than in the later stages. Hence the reason why you find a greater proportion of pious students beginning to prepare for the ministry with some special reference to a mission in heathen lands, than you see entering the field of foreign missions.

2. *An early decision is desirable in reference to its bearing on the mind and conscience of the student.* Whether he desires to make advances in learning, or grace, he should aim to preserve a tranquil mind. He should have as few unsettled and perplexing questions of duty as possible. He should endeavor always to preserve peace of conscience, that he may have joy in the Holy Ghost. When cases of conscience arise, and demand a settlement, he should endeavor to settle them thoroughly and speedily. He must either do this, or else do violence to his moral nature; and if the case be one of importance and of frequent recurrence, he must either determine it, or submit to the alternative of suffering much inquietude, and of weakening his conscience, if not all his mental powers. Now it is true of some institutions of learning, with which I am acquainted, that duty to the heathen early becomes in them a serious question of conscience. In several theological seminaries, it is among the first and most solemn inquiries, of a prospective nature, excited in the minds of students newly entered. And as the cause of missions advances, the members of all our seminaries will find it more and more difficult to avoid coming to a speedy decision; and their interest, as well as

duty, in such cases, will obviously be to make up their minds with as little delay as possible. The only way in which they will be able to avoid meeting the subject, will be to place themselves in the attitude of resistance to the light, and to be less active in promoting the cause of Christ, than they otherwise might be—and thus greatly retard their growth in grace, and their preparation for usefulness. The wisest course for them will be that described in the proposition I am endeavoring to establish. Let the inquiry come up early in the seminary, if it has not been settled before; or, what is better still, let it come up in the college; let it be met with a cheerful determination to examine into its merits; let the only question be, "Where will the Lord have me go, when my preparations for the ministry are completed?" And let the decision be formed in view of the existing indications of Providence. Whenever these indications materially change, or when the mind is led to regard them in new lights, then let the student inquire how his relations to the heathen world are affected by the change. Thus the mind will be preserved from useless and worse than useless agitation, and will always be cheerfully advancing with a definite object in view.

3. *A student who decides early to devote himself to the cause of foreign missions, will be more useful to that cause during his studies preparatory to the ministry, than he otherwise would be.* Indeed, should he, after a conscientious examination of the subject, decide that it is his duty to go on a domestic mission, or to settle near his paternal home, I should expect him to be more active and efficient in the cause of foreign missions, than while he holds his mind in suspense. What I wish to see is, an early investigation and decision—no halting between two opinions—no shrinking from this great question of duty. But, if a man is led by his views of duty heartily to consecrate himself to the work of evangelizing the heathen, such a man begins immediately to think, with a special interest, how he may increase the number of missionaries, and the means of sending them forth, and how the deep intellectual and moral gloom resting upon the heathen world may be dispelled. There is no estimating how de-

sirable it is that every college and seminary in the land have such men among its students. What may not a man devoted to missions do in the seven or eight years of his preparatory studies? The greater part of the influence, which Samuel J. Mills exerted directly upon foreign missions, and which has given him an imperishable name in our churches, he exerted while in the college and seminary. He decided on his duty to the heathen before entering college—imparted the noble design, which the Spirit of God had implanted in his own bosom, to the kindred minds of Hall and Richards, whose dust now rests beneath the sods of India—and, after seeking divine direction many times on the banks of the Hoosack, formed a society, in which the members pledged themselves to effect, in their own persons, a mission among the heathen. Here was the germ of our foreign missions, and it was the fruit of an early decision. Had Mills, and Hall, and Richards, and Fisk, and others who might be named, deferred all consideration of the subject till they were on the point of entering the ministry, what a loss would the cause have sustained! And what good will be prevented, if the maxim, controverted in this paper, becomes a common law of duty to our pious students! Every man has a circle of friends of greater or less extent, and an early decision to be a missionary gives him time and power to exert a salutary influence upon them. If he is a man of the right character and spirit, his influence will increase from year to year, and he may often effect as much for the cause, during the last two or three years of his residence in his own country, as in the first three or four of his labors among the heathen. Where we especially need the influence of such men, however, is in our public institutions of learning. Men in these institutions, who are not themselves decided to be missionaries, will rarely make vigorous attempts to persuade others to devote themselves to a foreign mission; and if they do make an effort, in public addresses to their fellow-students, while they are themselves generally supposed not to have given the subject a thorough investigation in regard to their own duty, (as I have sometimes known to be the case,) the effect is anything but that which they aim to produce. But a

man, who has given himself to this work, and is sincerely devoted, heartly interested, discreetly zealous, and properly qualified, may almost certainly increase the number of missionaries. And those, to whose direction missions among the heathen are especially committed, need such co-workers in all our colleges and religious seminaries.

4. *An early decision in favor of becoming a missionary to the heathen, makes a man more courageous and cheerful when in the field of missions.* I believe this is the general experience of those missionaries, who came to their decision early, of whom the number is considerable. By long anticipation, they had become in a manner familiarized with the missionary life before they entered upon it. Its peculiar trials were in some good degree understood, and the mind and heart acquires a sort of assimilation to the missionary work. This lightened the shock, which must always be felt on transferring our residence from a civilized and Christian land to one that is heathen and barbarous. The disgusting manners of the people, their sottish ignorance, their deep degradation, and their horrid rites, had been contemplated for years, and again and again had the work been chosen with these things all in view. And when, after long and laborious toil, the obstinacy of the heathen still seemed unbroken, and success delayed, causing the spirits to flag, and faith sometimes to tremble; the mind was not invaded and harassed by misgivings on the subject of duty, as might have been the case had not the subject, for a course of years before entering the heathen world, often been carried to the throne of grace, and considered in all its bearings in the light of God's word. These seasons are recollected in days of adversity, and are as anchors to the soul. "It looks dark," the missionary says to himself, "but *here* is the field of my duty. I am where I ought to be, and God will not forsake me." He had long before taken time to lay a broad and deep foundation, and his superstructure stands. He went to the heathen from no sudden impulse of passion, but from a long revolved conviction of duty, to which the feelings of his heart and the habits of his mind gradually came into sweet subserviency. Till that con-

viction is destroyed, he will find delight in his work, and on the whole, will be contented and happy. To have this conviction of duty well rooted in the mind, when the missionary is in the midst of disheartening trials with few outward supports, is of itself a sufficient reason for beginning early to look seriously at the subject, and, indeed, for looking at it with reference to a speedy decision;—for, whoever commences an inquiry with a determination to hold his mind in suspense whatever may be the merits of the case, will certainly be superficial in his examination.

5. *An early consecration to the missionary work will render a man more efficient and useful as a missionary.* It will do this for the reasons mentioned under the preceding head; and also, by the attainments it will lead him to make with particular reference to a mission, while acquiring his education, and by the effect it will be likely to exert on his intellectual and moral character. Whatever increases a man's courage and cheerfulness in the performance of the missionary work, increases his usefulness. The fact of having come to an early decision, and of having had the work long before the mind, may sometimes be the very thing, which God employs to sustain a missionary under sharp adversity, and prevent his sinking in despondency and leaving the field. Besides, he who has had the missionary life in view through nearly the whole course of his education, will necessarily acquire a great number of principles and facts and considerations, which would probably be overlooked by scholars having in view only the common circumstances and duties of pastoral life, and which, in thousands of instances, will be of use to him. These peculiar acquisitions are such as may be made, and ought to be made, without neglecting any of the studies required in the collegiate and theological course So far as I have yet learned, all those studies are as important for the missionary, as they are for the minister at home; and there is this additional reason why the candidate for a mission should give them thorough attention, that it is almost certain he will have little opportunity to revise them after he has entered the field of his labors.

In addition to the peculiar acquisitions just now mentioned—which will bear some proportion to the length of time between the forming of the decision and the departure on a mission—there will be an important influence exerted upon all the other acquisitions, with direct reference to the missionary work. The degree of this influence must of course vary in different men. Where there is that intense interest in the cause of missions, which is desirable in all who aspire to a mission among the heathen, the mind will make all its acquisitions under the influence of this ruling passion. It is easy to find illustrations of this principle. The student who has given his soul to medicine, or the law, digests and secretes his learning (so to speak) according to the laws of the profession he has taken. The mere divine, makes every thing bear upon natural and revealed religion. He who, like Payson, has consecrated every faculty to the high endeavor of drawing sinners to Christ, converts every thing into argument to flee from the wrath to come. So he who has devoted himself to the enterprise of imparting the knowledge and blessings of the gospel to the heathen world, makes his acquisitions, and associates and stores them in the mind, with reference to that object. Ideas of all sorts, as they enter his mind, are marshalled and trained for the spiritual and holy wars of foreign conquests. I cannot conceive of a more desirable influence; nor can I help regretting that it cannot *always* be felt through the whole course of that man's education, who is destined to become a missionary in pagan lands.

I shall not do justice to this subject, unless I mention the influence which an early decision to be a missionary may be expected to have upon the *heart*. Let it be remembered, that I am not speaking of a devotion to the cause in which the affections of the heart are imperfectly enlisted; but of a devotion in which they are all active. The decision, which is the ground of all my illustrations, is formed no less by the heart, than by the judgment. The whole soul chooses, and chooses cordially and joyfully. I wish not to speak of this particular exercise of Christian duty so as to excite spiritual pride in those who have determined to be missionaries. Let such as have been led to

resolve on proclaiming their Savior's love to nations that never heard the glad tidings, give Him the glory, and wonder that *they* should be sent on an errand which angels from heaven would rejoice to perform. It is obvious, however, that next to the determination which gave the soul to God, the decision to devote one's life to preaching the gospel to the heathen, must be the most important of those voluntary acts, which the grace of God employs to set the soul at liberty from the enchantments of the world. At God's command, the man resolves, like Abraham, to go out from his own country, probably without knowing where, and to become a stranger and pilgrim on the earth. He chooses a course of living for his whole earthly existence, which, if he has just notions of it, can appear desirable and tolerable only as the soul is animated and sustained by the faith that "overcometh the world." Such a choice, sincerely and understandingly made, must exert a great influence on the heart; for the influence of it must reach every earthly thing, and tend strongly to shut the world out from the affections, and to open the soul to the afflations of the Spirit. From the moment, too, in which a man forms this decision, he realizes, more affectingly than perhaps he otherwise could do, the relations he sustains, as a disciple of Christ, to the world of souls in pagan darkness. They are brought nearer, and seem more like neighbors and kinsmen. The motives, which act on his benevolent regards, are increased prodigiously in magnitude and power. Numbers, extension, variety, all lay siege to his heart with mighty force. Six hundred millions of men, living in a moral gloom as dark as midnight; and this vast multitude spread over three-fourths of the world—found in all climes—exhibiting every painful variety of human condition and character—going from this state of probation at the rate of a million and a half a month, and in thirty years all gone! What affecting, what overwhelming objects of contemplation to any pious man; but peculiarly so to him, who has chosen his earthly home among those very millions. Let the decision, then, be formed early, that such contemplations may exert their influence on the heart for a longer time, rousing its sensibilities into habitual activity, and impart-

ing comprehensiveness and efficiency to its desires. This will be a qualification of a high order for a mission to the unevangelized world.

6. *An early decision to be a missionary, will be no disadvantage to a man, who is providentially prevented from becoming one.* It will rather be an advantage. Some of the most devoted ministers in our churches, once had a foreign mission in view for a considerable period of time. They did not go, because unforeseen and unavoidable occurrences prevented, making it necessary for them to remain in their own country. They lost no character by so doing, because it was manifestly their duty to relinquish their purpose. Neither did the "God of all grace" forsake them. They were enabled to carry their missionary fervor into their parishes. They remembered the heathen themselves, and suffered not their people to forget them. The acquisitions they had made in missionary history, while looking forward to a mission, and the habits they then acquired of reading, remembering, and communicating missionary intelligence, laid a foundation for their usefulness as pastors in a most important, but much neglected, department of ministerial duty. Their monthly concerts were not suffered to become lifeless and unedifying. Those occasions were embraced for opening *the volume of God's providence*, which is full of matter. At any rate, the habits acquired, and the attainments commonly made, by persons who, for several years, have a mission constantly in view, must be exceedingly favorable to the performance of this and other kindred duties of a parish minister.

Nor will it be any disadvantage to the parish minister to have cherished for years a spirit of self-denying enterprise, with reference to a mission in remote and barbarous countries. He will be none the less faithful as a preacher; none the less active and enterprising as a pastor; none the less alive to the calls of Christian charity; none the less "a workman that needeth not to be ashamed, rightly dividing" to every one, and to every object of pastoral duty, "the word of truth."

7. *An early and serious consideration of this subject, with a view to a speedy decision, either that it is or is not*

our duty to become missionaries, with an occasional reconsideration of the subject, is the most likely way of avoiding mistakes in regard to our proper sphere of labor. I repeat what I have already said, that it is of the greatest importance to us to be in that field in which God would have us be. And there will be many seasons, in the course of our lives, when it will support us exceedingly to be in possession of ample and clear evidence, that such is the fact. How, then, shall we avoid mistakes in the selection of this field, and how shall we acquire this evidence? Shall we do it, by delaying all serious thought on the subject, till we have so little time left us, and so many applications from different quarters, as to create a feverish anxiety in the mind? Shall we do it, when, immediately after our decision is made, we are under the necessity of *committing* ourselves, either by accepting or refusing an appointment from some church or benevolent society? And can we do it, if we postpone all thorough investigation till the close of our preparatory studies, and then, at the last, yield without much reflection, to the force of any current that happens to strike us? Certain it is, that not so many have gone to the heathen, as ought to have gone, and therefore *some* must have mistaken the field of their duty! How desirable that *they* had examined more thoroughly, and reflected more profoundly! Had they pursued the course recommended in this article, they could scarcely have fallen into such an error. And whoever comes to the question early, with a sincere desire to know and do his duty, and with fervent prayer for divine guidance; and decides early, with an humble reference to the divine will, and occasionally reconsiders the grounds of his decision; and habitually cherishes a benevolent and obedient spirit—will be likely to understand where the Head of the church requires him to exercise his ministry.

In concluding this article, I ask, Whether there are not many, well qualified to be missionaries, who have more fear lest they should go without being sent, than they have lest they shall stay at home when they are commanded to go? To them I would put the question, Whether the greatest danger is not the other way? Does

not the tide of feeling, in the great body of our pious students, set against the life of a foreign missionary? Far be it from me to intimate, that there is no danger of a man's mistaking the field of his duty when he decides to become a missionary. Such mistakes have been committed, and have had a most unhappy influence; and the inquiry should be approached with a godly jealousy of our motives, and with humble prayer for the illuminations of the Spirit. But I insist that, taking into view the whole body of young men preparing for the ministry, the paramount danger is, that a man will give undue force to the reasons in favor of spending his life in his own country.

And now, what is it that I ask? Not that a man should become a foreign missionary; not that he should decide in favor of becoming one; but that he should look the question of his duty in the face, and look at it early in his education, and look at it with the determination to discover his duty if possible, and to do his duty.* Is there any danger in this course? And is there any man, so destitute of *moral* courage and of the spirit of obedience to Christ, that he shrinks from this inquiry? Are you afraid that you shall be told to proclaim to the heathen the unsearchable riches of Christ? Consider well what you do. You have consecrated yourself to the Lord Jesus, and have solemnly engaged to do his will, and you will gain nothing by a neglect of your duty. No path will be so good for you as that—wherever it may lead—which your divine master shall prescribe. Nowhere else will you be so respectable, and happy, and useful; nowhere else will you find so much joy in God—a hope so full of immortality. Stray from that path, and you are on forbidden ground. You may avoid the wilderness and many a rugged steep, but must not expect God to accompany you, unless it be with the rod of rebuke.

You need have no fear whatever of this question. If it shall be your duty to leave your country and the charms of cultivated and Christian society, and you resolve to do

* As an excellent help in relation to this subject, I recommend a work lately republished in this country, entitled, "Swan's Letters on Missions:" indeed it should not fail of being attentively perused.

so, you will have grace imparted to make the sacrifice with cheerfulness. He who commands you to go, engages to go with you; and he will go with you, and will give you "manifold more in this present time, and in the world to come life everlasting."

Should friends object to a man's devoting himself to a foreign mission, let him bring all their objections to the light of God's word; and if they will not bear that light, he must not allow them to have any weight in determining the merits of the case; but if they will bear the light, they are among the facts which he is seriously to consider.

The probability or improbability that the churches will furnish the requisite means of sending him forth, need not come into the inquiry. I am not aware that any man, well qualified for missionary service, has ever yet been rejected because there were not the pecuniary means for supporting him among the heathen. I trust this never will be necessary. The disposition of the churches to make pecuniary contributions to the missionary cause, will generally be greater or less, very much in proportion to the number of suitable men who are pressing into the field.

When a decision is formed to become a missionary, the proper course to pursue in relation to it is, neither to take pains to conceal it, nor to make it known. If a man is under the guidance of humble benevolence, with his selfish desires subdued by love to Christ and to souls redeemed by the blood of Christ, he will be in little danger of ostentation, and need not fear the consequences of having it known that he is aspiring to the missionary office, even should he afterwards find that his duty requires him to remain at home. A sincere regard for duty, and a resolute pursuit of it, are far less apt to be injurious to a man's usefulness, than is a timorous shrinking from responsibility when duty calls.

EXTRACT FROM SWAN'S LETTERS ON MISSIONS.

"I am clearly of opinion that many individuals, ministers, students, and private members of churches of various ranks who are staying at home, ought "to forsake all" and follow Christ as preachers of the gospel to the poor dying heathen. This is an awfully serious subject. It involves nothing less, so far as human agents are concerned, than the question, whether these millions upon millions of idolaters shall live and die, 'without Christ and without hope in the world,' or whether 'they shall hear the gospel, and believe and be saved?' O what a tremendous responsibility rests with them who *have* the bread of life! I make no allusion to individuals. I have no particular body of Christians in my eye. But I cannot help thinking that I see in this want of real, practical, effective concern for the souls of perishing men—this want of zeal in spreading the gospel among the heathen—ONE reason why the faithful preaching of it is so little blessed at home. Is there not room to suspect that God may be looking with a frown instead of a smile upon the labors of a man, who, faithfully as he may be preaching the gospel to a congregation of professed Christians, is hiding in a corner among them the talent that might have told with effect against the fabric of heathen idolatry? Is there not reason to suspect that he may here find the secret cause of his laboring from Sabbath to Sabbath, and from year to year, without seeing much, if any, actual fruit of his labors? Is there not reason to suspect that the church, sitting under its own vine and fig-tree, but, after the example of its pastor, little caring for others, should have little of the presence of God in their souls and little manifestation of his blessing among them as a body? 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.' If they concern not themselves about sending food to them that are perishing of hunger, is it to be wondered at if God command the clouds that they rain no rain upon their vineyard; and that he withholds his blessing both from their basket and their store?"

MISSIONARY PAPER, NO. 14.

THE SPIRIT OF PRIMITIVE CHRISTIANITY.

[The following sermon was preached by the late Rev. SAMUEL MUNSON, missionary of the Board to the Indian Archipelago, just before his embarkation, June, 1833. His short missionary career was a more full exemplification, than has, perhaps, before occurred in the history of modern missions, of the privations, hardships, and perils, which were encountered by primitive Christian missionaries and martyrs.]

ACTS viii. 4.

"*Therefore they that were scattered abroad went every where preaching the word.*"

THE gospel originated in heaven. Its purity of precept, its sublimity of doctrines, and its adaptedness to the wants of man, all bespeak infinite wisdom and benevolence. There is in it a singleness of purpose, a confidence of hope, a strength of obligation, a compass of motive, and a richness of reward, which will ever remain unparalleled.

It cannot be denied that the influence of the gospel on the christian character at the present day, is but too imperfectly marked. There is a lamentable discrepancy between christian *faith* and *practice*. The motives and obligations of the gospel are comparatively powerless, and the most solemn professions seem to be words almost destitute of meaning. This inconsistency of character is a stumbling-block to unbelievers, and a reproach to the cause of God. It is the poison in which infidelity has dipped its deadliest arrows.

But the church has cause for everlasting gratitude, that the power of the gospel has been tested in a thousand instances. Its power to reform the heart, to elevate the affections, to inspire hope, and to control the strongest and noblest feelings of the soul has been established by the living and dying testimony of a "cloud of witnesses."

The disciples of Christ have proved beyond controversy, that the *love* of God is the strongest passion that ever took possession of the human bosom. In proof of these statements, I make my appeal to *facts*. What was it that influenced primitive Christians "to go every where preaching the word?" What was that living, thrilling principle within them, which, like the visions of the prophet, seemed to be a "fire shut up in the bones?" What inspired them with fortitude to preach the word in season and out of season—in weariness and painfulness—in hunger and thirst—in cold and nakedness? What armed them with courage to stand up in defence of the truth before governors and kings, when they were despised and hated of all men on account of it? What enabled them to receive with cheerfulness the "spoiling of their goods," and the loss of reputation,—to meet with composure the tortures of the rack, the gloom of a dungeon, and the fires of the stake? The answer is simple. It was the *power of the gospel.*

What moved Stephen to bear witness to the truth at the expense of his life? What constrained Paul, amidst the sorest trials, to journey and preach the word through the Roman empire? What stirred his masterly spirit as he stood on Mars Hill and witnessed the idolatries of Athens? What moved him to go up to Jerusalem when he was assured that bonds, imprisonment, and death awaited him? The answer is perfectly plain. It was the *power of the gospel.* It was the spirit of the gospel renovating and commanding the strongest feelings of the heart, moving all the moral sensibility, and resolving every motive, desire, and purpose into *one*, viz. the glory of God and the salvation of man.

The Holy Spirit descended on the apostles and the churches planted by them, and inspired them with invincible fortitude to go wherever misery existed and human happiness could be promoted; and prompted them to put forth a series of efforts, such as the world had never before witnessed.

This spirit, which was a plant of celestial origin, could survive, while the church was active in her appropriate work; it could flourish when she was trodden down beneath the fiercest persecution; but it withered before her listless inactivity. Though it has slumbered for ages,

some faint glimmerings of the same heavenly disposition are to be seen in the zealous, systematic efforts of benevolence at the present day. True its name is different; but its nature is unchanged. It possesses the same all-inspiring energies as it did 1800 years ago. If it could then hurry the devoted martyr to the place of execution, it will now constrain a man to forsake all for Christ; to encounter hardships and privations; and amidst the most appalling discouragements to hold on with untiring courage until death.

Let a man be under the influence of this spirit, and wherever he may be stationed, whether abroad or at home, he will feel a resistless impulse within, constraining him to *act.* He will feel compelled to adopt the broad maxim, "what *ought* to be done *can* be done,"—he will "attempt great things, and expect great things."

In the prosecution of this subject, I propose to give a brief outline of the obstacles encountered; the labors and sufferings endured; and the success of primitive Christians in preaching the word.

I. *The opposition encountered by primitive Christians in preaching the word.*

One of the most prominent sources of opposition which I shall mention, was *Paganism.*

Nearly all the nations among whom the apostles and their immediate successors preached the gospel were subjects of the Roman empire; and with the Romans paganism was the established religion. What paganism might have been in the early stages of its existence, I know not; but it had been so modified by the corrupt inclinations of men, as exactly to correspond to the feelings of the unrenewed heart. Not a passion could rankle in the human bosom, but that some were found to patronize it.—Not a crime could be committed, even of the blackest character, but that some divinity had before been guilty of the same.

Those who trembled at the sanctions of paganism could purchase indulgence with sacrifice; and those who did not, could give loose reins to passion without fear of retribution. Its ceremonies were interwoven with the most flagitious practices. The drunkard, the glutton, and the prostitute alike found a sanctuary for crime within its consecrated temples.

Considered as a whole, it was a system of the basest accommodation. No adequate conception of the opposition which such a system would exert to the spread of the gospel, can be formed from paganism as it exists at the present day. It is now a cripple, tottering with the infirmities of age; it was then a giant, armed with the vigor of meridian manhood. It was not merely an alliance of "church and state," but an actual incorporation of paganism into the civil constitution. There was, therefore, the jealousy of civil rulers, the fierce opposition of pagan priests, the contempt of philosophers to whom the gospel paid no deference, the superstitious attachment of the common people to the religion of their fathers, and the criminal passions of men, to which the gospel would give no license,—*all* united in one solid phalanx to bid defiance to the efforts of the christian missionary. To overthrow such a system, upheld as it was by prejudices, passions, and worldly interests, and introduce in its stead the stern and unyielding doctrines of the gospel, and that too, in the face of an enemy whose prohibitions were sanctioned by death, was an enterprise of no ordinary hazard.

Jewish infidelity was another serious obstacle to the progress of Christianity. By revealing a resurrection, the gospel incurred the hatred of the sceptical Sadducee. By enjoining humility as a practical precept, it roused the indignation of the sanctimonious Pharisee. By placing all nations on a level, it wounded the pride of the apostate Jew, and disturbed his idle dreams of national aggrandizement. Christianity had, therefore, nothing to expect from them, but the most settled opposition. Accordingly every exertion put forth by Christ and his apostles for eleven years, to purify the Jewish church, and to avert the national calamities that threatened, was rewarded in full measure with stripes, imprisonment, and death.

Justin Martyr informs us that they actually sent out an antichristian mission into all the surrounding nations, declaring that an atheistical heresy had been excited by Jesus, a Galilean impostor, whom they had crucified, but that his disciples stole him by night from the tomb, and deceived mankind with the fiction, that he had risen from the dead and ascended into heaven. So true was it that they would neither enter the kingdom of heaven themselves, nor suffer those who were entering to go in.

Such were some of the obstacles amidst which the early propagators of Christianity went forth to announce to the world the glad tidings of salvation.

II. *The second point to which I would direct your attention is, The zeal of primitive Christians in preaching the word.*

It is much to be regretted that the first century furnished no faithful historian to record the labors and triumphs of the church. For at least a hundred years, during the most interesting struggle of Christianity with paganism, the history of the church, as it respects her internal operations, is buried in oblivion. The few fragments that remain give but an imperfect idea of the form and power of primitive godliness, as it was then exhibited in the lives of its professors. To gather the true spirit of Christianity, as it then existed, from what it appears to be at the present day, would be to learn the splendors of the sun from the glimmerings of a taper. Primitive Christians labored and prayed and preached the word from the overflowings of a full heart. They planned and executed with the promptness and sincerity of dying men. They evinced by their conduct that their souls were roused up to an enterprise of daring, in the execution of which all sacrifices, whether of property, reputation, or life, dwindled into insignificance.

One distinguishing trait in the character of primitive Christians was, *Their indifference to the luxuries of life.*— Says a Christian Father, and I doubt not he spoke the sentiments of the whole church, "Will not a table contain our food unless its legs be ivory? Certain it is that a lamp made by a potter will give light as well as if it were the work of a silversmith.

"Our blessed Lord ate *his* food from a common dish. He sat upon the ground and washed his disciples' feet without a silver basin. Nay, he quenched his thirst from the earthen pitcher of a poor Samaritan; and are we better than he? Is this part of his example of no binding obligation? Could he wander about, not having where to lay his head, and cannot we live without a splendid mansion and costly furniture?"

Says another, "The believer who is satisfied with the supply of his necessary wants, lives little less than the life

of angels; for while he is contented with little, he imitates their want of nothing."

"We are commanded," he continues, "to pray for our daily *bread*—not for riches and delicacies—not for splendid garments and golden ornaments—not for silken carpets and great possessions; but for *bread*," in other words for the common necessaries of life. This habitual temperance did not result from frequent and urgent calls for means to spread the gospel; but from enlightened views of christian duty. The injunctions of holy writ, "Lay not up for yourselves treasures on earth," "Let not a man be greedy of filthy lucre," "Let women adorn themselves in modest apparel," they understood *literally*. They felt that such precepts imposed a binding obligation on every conscience.

Another trait of character no less conspicuous than that already mentioned was, *Their readiness to suffer in defense of the truth.*

This point can best be illustrated by *facts*. The public meetings of the church at Edessa were prohibited on pain of death, by a royal edict. Disregarding the prohibition, they continued to assemble as usual. When the governor was ordered to go with his guards and execute the threat, on his way, he was overtaken by a woman hurrying forward with the utmost expedition. He inquired where she was going? She replied, 'To the assembly of the Christians.' 'But did you not know that they are devoted to immediate death?' 'I well know it,' she replied, 'and I was hurrying thither lest I should be too late!'

We are told of forty Christians at Sabastia, in Armenia, who were condemned by the governor to be exposed naked to the frosts of winter. Before the execution of the sentence he attempted to bribe them to deny Christ, by the offer of immense fortunes. But they calmly told him that he had laid his snares at the wrong door for them; that he could not bestow what he attempted to take away. While suffering under their extreme tortures, they cheered each other by balancing their present pains with their future hopes. "Is the frost cold and bitter," said they, "the rest that remaineth is sweet and pleasant. Let us hold out a little longer and Abraham's bosom will refresh us. We shall exchange this one night of suffering for an

eternal age of happiness. 'Tis but the *flesh* that suffers, let us not spare it, let us die that we may live."

Christians of both sexes, and of all ages, from the child who could only say, "I am a Christian," to the man of gray hairs, went cheerfully to the stake and sealed their testimony with their blood.

It was their constant intercourse with heaven, their sterling piety, that sustained them in these appalling moments of suffering and trial.

Says one, "they continually kept company with dying thoughts, and lived within prospect of eternity."

"They well knew that the more haste their enemies made to break open the prisons of their bodies, the sooner would their redeemed spirits be at liberty to mount upward to regions of blessedness and immortality." So ready were they to bear public testimony to the truth and excellency of their religion, that they wearied the patience and sated the vengeance of their persecutors. Hear the confession of a heathen magistrate on this point. Says the president of Palestine, in his relation to the Roman emperor of his proceedings against the Christians, "I am quite tired out in punishing and destroying the Galileans; and yet they cease not to offer themselves to be slain. Nay, though I have labored both by promises and threatenings to make them conceal themselves from being known as Christians, yet I cannot save them from death. For when interrogated, they will still answer, 'I am a Christian.'"

When Antonius, proconsul of Asia, had commenced a furious persecution, the Christians collected in one vast body and presented themselves at his tribunal, and so confused was the wretched man, when he heard them freely confess Christ, and calmly submit themselves to the executioner, that he ceased from his infernal purpose of extermination.

With hopes full of immortality, how could they deny their Master? What were tortures and death, when all heaven invited them and waited their approach?

How could they deny *him* who had purchased them with his own blood? How dare they deny *him*, when the terrible denunciation was ringing in their ears, "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Says Tertullian, in his apology addressed to the Roman

emperor, "We say we are Christians; and we say it to the whole world under the hand of the executioner. In the midst of all the tortures you can heap upon us, to make us recant, torn and mangled and covered with our own blood, we still cry out as loud as we are able, 'We are Christians.' Let your tormenting irons tear our flesh, your gibbets exalt us, and your fire lick up our blood, a Christian on his knees in prayer to God is in a posture of defense against all the evils you can heap upon him.

"Call us what names you please, fill our flesh with faggots to set us on fire; yet let me tell you, that when we are thus begirt and dressed about with fire, we are in our most illustrious apparel. These are our victorious palms and robes of glory; and mounted on our funeral pile, we feel ourselves as in a triumphal chariot. We conquer when we die; and the spoils of that victory is eternal life.—Go on, therefore, and do your worst. Rack your inventions in torturing Christians; it is all to no purpose. Every device of your inhuman policy does but promote our religion. The faster you throw us down, the thicker we shall rise. The Christian blood, which you pour out like water, is like seed sown upon the earth; it brings forth a hundred fold. What you reproach in us as stubbornness, is the best means of proselyting the world. For who has not been struck at the sight of our fortitude; and from thence pushed on to look into the reason of it? And whoever looked well into our religion but that embraced it? and whoever embraced it, but that was willing to die for it?"

Such was the challenge of a Christian Father living in daily expectation of martyrdom.

A graphic description of the scenes of a persecution and of the indignities suffered by the Christians, may be found in an epistle from the churches at Lyons and Vienna, in Gaul, addressed to their brethren in Asia.

"The grand enemy," say they, "assaulted us with all his might. Christians were absolutely prohibited from appearing in any house except their own, in baths, in the market, or in any public place. But the grace of God fought for us, preserving the weak and exposing the strong, who like pillars were able to withstand them in patience. The first trial was from the people at large; threats, blows, the dragging of their bodies, the plundering of their goods, and all the indignities which could be offered by a fierce

and outrageous multitude. The martyrs being apprehended and brought before the tribunal, discharged their part with all alacrity of mind, while they sustained tortures which exceed the power of description. The whole fury of the multitude, the governor, and soldiers was spent in a particular manner on Sanctus our deacon, and on Maturus, a late convert indeed, but a magnanimous wrestler in spiritual things; and on Attalus a man who had ever been a pillar and supporter of our church; and lastly on Blandina, of whom even her enemies confessed that no woman had ever suffered so much.

"Some young persons, whose bodies had not been exercised with suffering, unequal to the severity of the confinement, died.

"Pothinus, the bishop, upwards of ninety years of age, and very infirm, yet strong in spirit, and panting after martyrdom, was dragged before the tribunal, treated with the greatest indignity, and thrown into prison, where after two days he expired."

The same letter informs us that the bodies of the martyrs, after being exposed for six days, were reduced to ashes, and scattered by the heathen into the Rhone, that they might prevent their resurrection, and thus destroy in others the hope of a future life. But blessed be God, they could not destroy that hope, which like a ministering angel hovered over the expiring martyr in his departing moments. The pratings of philosophy could not drown the voice of that faith which discovered to him visions of approaching glory, and caused him to exclaim from the scaffold and the stake, "Come, Lord Jesus, come quickly."

Thousands thus perished, whose names are buried in oblivion. No stone marks the place of their repose; no epitaph tells the story of their sufferings. Yet their names and their deeds are registered in heaven; and they will be known in the day of final accounts.

In the persecution under *Domitian*, which happened about A. D. 94, it is believed that not less than 40,000 perished by the most excruciating tortures. And let it here be remembered that these were the choicest sons and daughters of the church, singled out by their peculiar zeal and activity as the fittest victims of popular fury.

Yet before the close of the *first* century converts were gathered in out of almost every nation in the known world;

and churches were planted from Hindoostan to Gaul. The stated means of grace were established, and an army of missionaries were raised up, who were waging an exterminating war against the criminal passions of men and the abominations of idolatry.

In the tenth persecution which took place under Dioclesian, when God in his wise providence had heated the furnace seven fold, the church was reduced to the last extremity. By an edict of the emperor, the heathen magistrates, like so many hungry wolves, were let loose upon the defenceless lambs. The scene that ensued no tongue can describe. Some were pent up in their own houses and perished beneath their ruins. Others were buried, drowned in the sea, burned at the stake, or in a red hot iron chair. Others were hung up by the feet over a slow fire; they were crucified, beheaded, sawn asunder. No less than 17,000 perished in a single month. In Egypt alone, 150,000 suffered martyrdom; beside 700,000 others who came to their end in banishment, or at the public works.

The streets were literally wet with the blood of the Galileans, while every city, town, and hamlet rung with the shouts of persecuting pagans, and the songs and acclamations of expiring Christians. "From torturing pains to endless joys, on fiery wheels they rode."

Yet this sacrifice of a million of her chosen sons,—this awful havoc, at which humanity shudders and the heart sickens and turns away in horror, was just at the dawn of the brightest morning the church ever saw. It was the rising of a glorious sun, which nothing but her own criminal delinquency could ever obscure. If we would see Christianity in all its glory, we have only to contemplate a primitive disciple in the character of a Christian philanthropist.

We are accustomed to call that age blessed, which produces *one* such man as Howard or Brainerd. But in the age we now contemplate, every man who bore the Christian name possessed the philanthropy of a Howard, united to the piety of a Brainerd.

When the grand enterprise required the sacrifice of all that was dear, whether of property, reputation, or life, that requisition was promptly and manfully answered.

Their divine Master had before established this high

standard of action both by precept and example. He it was who taught them to esteem all the sacrifices they could make as far inferior to the promotion of his kingdom, as the interests of time are beneath those of eternity.

On this high and noble principle did they habitually act. Though they went forth like sheep in the midst of wolves, yet they possessed a magnanimity and elevation of soul that raised them far above the fear of personal danger or personal suffering. I would not say that their minds were always strained up to this pitch of intensity. No, they were *men;* and as such, they were liable to be subjected to misgivings and disappointment. Doubtless there were seasons when they longed to finish their work and be away. When persecuted and troubled on every side, and hunted by violence from the abodes of men, no wonder if they looked wishfully towards that better country, "where the wicked cease from troubling and the weary are at rest." Yet, their lives corresponded with their high profession. They knew no other standard of effort or sacrifice than that established by their divine Redeemer. They fixed their eye habitually on the highest standard by which human actions can be governed. They were consequently "a city set on a hill"—a great light hung up in mid-heaven.

III. *Thirdly, the success of primitive Christians in preaching the word.*

On this point, time will permit me to remark but briefly. —About the beginning of the second century, Pliny, governor of Bithynia, assures the emperor that Christians had become so numerous in his province as to call for serious and well devised measures for their suppression. Justin, forty years after, informs us that converts had been gathered in by the apostles and their successors out of every nation in the known world.

Tertullian, who wrote at the commencement of the third century, says the common cry was, "The city, town, and country are overrun with Christians."

Addressing himself to the heathen rulers, he says, "Your cities, towns, camps, and assemblies all swarm with Christians; and if we should but remove from your empire, you would be struck dumb at the general silence as if the world had departed." Following the church

down 100 years further, and calamitous as the event proved, we find her actually putting on the royal purple, and sitting down on the throne. We find that gigantic power, that would long before have blotted out her very name from the earth, had not God been her helper, now arrayed to demolish the kingdom of darkness. Heathen temples were every where leveled to the ground; their idols were cast out and trampled under foot, and an army of pagan priests who had been active in persecuting the Christians, now stripped of their honors and emoluments, and dispersed or sent into banishment.

Splendid Christian temples were erected, and every office was filled by a professed follower of Christ.

Thus in 300 years, did the disciples of Christ preach the gospel throughout the 120,000,000 embraced within the Roman empire. Yes, to their honor, and to the glory of infinite grace, let it be said that a handful of disciples under God, disarmed and subjugated a nation that had conquered the world!

The application of this subject is easy. From the brief view that has been given, it is not difficult to see how primitive Christians understood the precepts of the gospel. To renounce the world and embrace the Saviour, was to give up *all* for him. It was nothing less, than a literal and entire devotedness of time, talents, property, reputation, and life to the promotion of his kingdom. In this surrender there could be *no reserve.* Had they said, "We can give up our property to be confiscated,—we can bear reproach or pine in a dungeon; but we are unwilling to lay down our lives,"—How would such a profession have been considered by the church? How would the Lord Jesus have looked on it? Not as obedience, but rebellion; not as fidelity, but the basest treachery. But if such were the requirements of the gospel eighteen hundred years ago, are they not the same at the present day? If so, are not the men of this generation under obligations to put forth as vigorous efforts, and make as great sacrifices in spreading the gospel, as did primitive Christians? Surely there are no intimations that the terms of discipleship have been changed. If Jesus Christ once exacted this of his followers he will require it of them down to the end of time. But hear the terms of discipleship from the

Saviour's own mouth. Says he, to his early followers, and through them to all succeeding generations, "If any man come to me, and hate not his father and mother, and wife and children, brethren and sisters, yea, and *his own life also, he cannot be my disciple.*" But what is the meaning of this unequivocal declaration? It is plainly that a man must love Christ and his cause, more than every other object, or all other objects put together; and he must manifest that by his *actions, or he cannot be Christ's disciple.* Take now this standard and go through the church of God, trying every professed Christian, and how many true disciples will be found? Where are the men who evince by their conduct such strong attachment to Christ and his cause? Where is that zeal, that devotedness, and that energy of Christian character, which were once the crown and beauty of the church? The fact is well known, that at least 20,000,000 of heathen annually close up their earthly career, and pass on to their final account, cheered by no brighter prospects than that of entering upon a miserable eternity. From year to year does this tide of desolation roll on, with scarce a single barrier to stay its fearful progress. If any are convinced of the folly of heathenism, they know of no city of refuge, they have heard of no ark of safety. They can only stretch out their hands and implore the bread of life, with all the importunity which the direst necessities can inspire.

But what are the followers of Christ doing to answer these large demands upon their sympathies and efforts? Are they standing with their loins girded up, holding themselves, their talents, and their property at the disposal of their Master? Do they feel their personal responsibility? Are they willing to make any sacrifice, even of life itself, that can promote the salvation of men? In short, are they living up to the primitive standard of self-denial? Perhaps it will be said that the conversion of the world does not now require such sacrifices as were made by the early propagators of Christianity. This may be true; yet it is equally certain that an amount of labor and sacrifice is required in the conversion of the nations, to which the church is manifestly unwilling to submit. Are the few hundreds that have been sent to the heathen, all that can be spared from her ranks? Is the work of evangelizing the nations moving onward with all possible rapidity? Is

this all that Jesus Christ has reason to expect? Is it all that primitive zeal and devotedness would accomplish with the wealth, the numbers, and the talents of the American churches? But I will not push these inquiries.

The value of the undying soul, and the obligations which Christianity imposes, are the same now as they were 1800 years ago.

Impelled by a sense of duty, primitive Christians could search out every corner of the Roman empire, they could penetrate into India—into the land of our fathers, and among the barbarous nations of the east;—they could spare no labor and no sufferings in scattering the bread of life among their fellow men, while *we*, heirs of the same promises and bound by the same obligations, hoping at last to sit down with *them* in the kingdom of our common Father,—can calmly remain in our own beloved native land, and hear the Macedonian cry without emotion. *They* could sacrifice their all, and count it but dross, if they could be the means of saving a soul, while the utmost stretch of *our* benevolence is measured by a few dollars. And whence this amazing difference?

Such is the progress of our efforts, that it will require a thousand years to do what primitive zeal would enable us to accomplish in a hundred.

Yet the opinion is prevalent in the church, especially among those who are putting scarcely a finger to the work, that the millennium cannot be far distant, while they seem to feel wholly unconscious that they have any part to act in achieving this grand revolution.

But are they not expecting more than facts will warrant? Is not that a dead faith which is not followed by corresponding effort?

The truth is, the church are expecting more than primitive success, while they are falling infinitely below the primitive standard of action. They are "expecting great things," while they are not "attempting great things," and are doing comparatively nothing.

It is true that the church is not called to brave the fires of persecution; but she is called by the providence of God, and the command of her Saviour to accomplish a work scarcely less extensive or difficult than that assigned to primitive believers.

Their manners and institutions need not be adopted, but more of their spirit she must have, or she is undone!

NOTE.

Rev. Samuel Munson, the author of the foregoing appeal, accompanied by the Rev. Henry Lyman and their wives, embarked at Boston, June 10th, 1833, for Batavia. These brethren expected to remain at Batavia such a length of time as might be necessary for the purpose of preparing themselves most advantageously for exploring the islands of the Indian Archipelago, especially the Malayan group; which, in accordance with their own inclinations, they were instructed to make their first object of missionary labor. The end to be accomplished was to obtain and present to the Christian community more full and definite information respecting this large and almost wholly neglected portion of the heathen world; and also to ascertain where there were important posts which might be occupied by other missionaries, who might afterwards be sent into that quarter of the world. They arrived at Batavia on the 30th of the following September, where they remained till April of the next year, when they commenced their travels, going first to Padang, on the southwest coast of Sumatra, where they arrived on the 26th. Early in May they proceeded to the Batoo group of islands, exploring Niyas and some others; and thence reached Tapanooly, a town of Sumatra, about half way from Padang to the northern point of the island. After remaining at Tapanooly about a week, making inquiries respecting the Battas, (who occupy the interior of the island, north of that place,) and preparing for their journey, they departed on the 23d of June. Having travelled on foot five days, across mountains and ravines, and a country very sparsely inhabited, they came to a log fort, and before they could have time to make known their character or object, they were surrounded by two hundred armed Battas, who rushed upon them and soon shot Mr. Lyman with a musket, and thrust Mr. Munson through with a spear. One of the attendants also was killed. The others fled and reached Tapanooly, and made report of the distressing event.

Sir Thomas Stamford Raffles gives the following account of the Battas—

"The Battas are an extensive and populous nation, occupying the whole of that part of the island lying between Acheen and Menangkabu, [embracing nearly half the island,] reaching to both the shores. The coast is but thinly inhabited, but in the interior the people are said to be 'as thick as the leaves of the forest;' perhaps the whole nation may amount to between one and two millions of souls. They have a regular government, deliberative assemblies, and are great orators; nearly the whole of them

write, and they possess a language and a written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hindooism may be traced; but they have also a religion peculiar to themselves; they acknowledge the one and only great God, under the title of Dibata Assi Assi. They are warlike, extremely fair and honorable in all their dealings, most deliberate in all their proceedings; their country is highly cultivated, and crimes are few."

With these indications of civil and intellectual improvement, the Battas, according to the same author, exhibit some of the worst characteristics of unmitigated barbarism. They are cannibals—even the laws of their country enjoin it upon them, in the case of four crimes at least, to devour the flesh of the criminals, and to dispose of prisoners taken in important wars, in the same manner. The law does not permit them to wait till they have put a period to the life of the victim. This, however, is said to be seldom, if ever done to gratify private malice or revenge; and in the case of criminals, the awful punishment is never inflicted until after a regular trial has been held, evidence produced, and the sentence publicly pronounced by the constituted authorities. It is said that the people prefer human flesh to any other; and that formerly this savage practice was much more prevalent than now, so that the lives of nearly all the old people were terminated in this manner. Sir Stamford Raffles, in 1820, estimated the number of persons annually eaten, in time of peace, at from sixty to one hundred. He still speaks of the people as being honest and honorable, and as possessing many virtues.

Messrs. Burton and Evans, missionaries of the English Baptist Society, settled in Sumatra in the year 1820, and the former took up his residence at Tapanooly, in the Batta country. They were afterwards reinforced by Mr. Ward, from the same society. He with Mr. Burton penetrated far into the interior, intending to reach lake Tobah, but this, owing to the sickness of one of their number, they did not accomplish.

Mr. Burton and his wife subsequently settled among the Battas, was well received, established schools, and the people seemed gladly to avail themselves of the means of instruction thus offered. After laboring some years he was cut off by disease. No missionary is known to have since gone among them.

Does not Christian enterprise demand that other missionaries should without delay follow in the steps of these brethren who laid down their lives for Christ's sake; and carry that gospel which is so powerful to enlighten, humanize, and purify the mind, to a people professing so many interesting traits of character, but deformed with so much barbarity and guilt?

OUGHT I TO BECOME A MISSIONARY TO THE HEATHEN?

BY A MEMBER OF THE PRINCETON THEOLOGICAL SEMINARY.

THE principal means of deciding the important question, Ought I to become a missionary to the heathen? are obvious; viz. the word of God—the providence of God—and the indications of the Spirit of God. The first is, of course, very general, and counsels all alike. The second is more particular, and if narrowly observed, the finger of Providence may often be very clearly discovered, pointing out the path of duty. Frequently, however, there are no data discoverable, from which to draw any conclusion on this ground, as when providential circumstances are very general in their character.

In case both these fail of being sufficiently definite, recourse may be had to the third means mentioned above —the counsel and guidance of the Spirit of God. This cannot fail, if sought aright. And it ought to be a source of unfeigned gratitude to God, that we have the sure promise of his unerring Spirit, to guide us in the way of truth and duty, provided we inquire for it with humble docility. Thanks to our Father in heaven, that he has said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

But as the Holy Spirit, in this matter, makes use of the natural faculties, operations, feelings, and desires of the human mind, it will readily occur, that here again we fallible mortals are liable to err—liable to mistake the inclinations of our own hearts for the suggestions of the Spirit of God: or to neglect the real drawings of the Spirit,

as the fanciful products of an adventurous or romantic mind. It may not, therefore, be improper to suggest a few thoughts for the purpose of guarding against mistakes on this important topic.

And, first: We are not, generally, to expect any extraordinary influence of the Holy Spirit taking occasion, suddenly, or from some circumstance apparently trivial, to infuse into us an ardent desire for the work of missions. This, it is true, may happen in some rare cases, when even the individual himself cannot give any satisfactory account of his convictions: as, in the case of the person irresistibly led to the determination to devote himself to the cause, by reading the passage; "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

And such rare and manifestly extraordinary cases should no more teach *us*, to wait for a similar call, than the occasional awakening of a careless sinner, by some trivial circumstance, amidst all his gaiety and folly, should teach others to give themselves no trouble, but pursue the same giddy course, until they are arrested by a similar interposition of the Spirit of God.

This suggests a second remark; that, in guiding us by his influence into the path of duty, the Holy Spirit operates on the heart, as in other cases, by means of the truth. There is a constant tendency in the human mind, when looking for divine direction, to expect it in some remarkable manner. So it was in the case of Naaman the Syrian, so it is with impenitent sinners in every age: and Christians themselves are liable to fall into the same error: and the more so, in proportion to the magnitude and responsibility of the case under consideration. Now in relation to the question of duty to the heathen, are there not many who deem it amply sufficient, simply to ask the Lord to guide them by his Spirit, believing that, if it be their duty to go, it will then be made known to them somehow, without further trouble on their part? Thus many think it unnecessary, or at least neglect entirely, to make a full investigation of the subject, because they do not feel a strong desire, or any premonition that duty leads that way: and others, who once had some

anxiety, and, it may be, prayed frequently over the subject, are discouraged, because their desires for the work grow weaker, or at least, are stationary; and their views do not grow clearer, as they expected. Now it is not enough occasionally to pray for divine direction, and then fold our arms in half careless expectation. No; we must read much upon the subject—we must investigate it deeply and thoroughly, just as though we were at last dependent on our own resources; and then, with humble prayer that God would aid us by his Spirit, would bless the truth we have acquired, and through it influence our hearts to choose the way of duty, we may, almost infallibly, determine what that duty is.

A third remark is, that we should not take the absence of a strong desire for the work of missions, as conclusive evidence that it is not the mind of the Spirit that we should go to the heathen. This indeed flows necessarily from the preceding remarks; for a man cannot know what the will of God respecting him is, unless he is diligent in the use of all the means by which he may arrive at that knowledge.

The truth of this proposition, however, may be demonstrated by facts. Moses and Jonah both refused, at first, to discharge the commission with which they were intrusted by the Lord of Hosts. The former, meek and submissive as he was, held back until "the anger of the Lord was kindled against him;" and the latter, by his presumptuous disobedience, drew upon himself the severe judgments of the Almighty.

Again: that the church has failed in the discharge of her high responsibilities must be evident to every one who inspects for a moment the broad command of the Saviour; and yet doubtless, she has acted according to her inclinations. Surely, in her case, the want of a desire to do her duty to the heathen cannot be construed into an expression of the mind of the Spirit of God. In Scotland alone there are at present not less than one thousand educated ministers without charges—many of them employed as farmers, and many of them as common parish school-masters,—waiting for the removal of the present incumbents, that they may succeed to their livings. Can it be possible that not a single one of this vast number of

now useless ministers should go and point the heathen to the way which leads to everlasting life and glory? And though one stirring appeal after another has been made by the Scottish Missionary Society for laborers in the Lord's vineyard, yet not one of this class has volunteered. Let no one, therefore, conclude, simply because he has not an ardent desire for the work, that the question is settled that it cannot be his duty to go. It may, or it may not be so. There is very great danger in making our feelings and our desires a test of our duty, especially in a service which requires much self-denial. This must be perfectly obvious to every one who is experimentally acquainted with the deceitful workings of the human heart. It is demonstrated by the history of the church ever since the days of the apostles.

By far the most obvious reason of this failure in duty, on the part of Christians is, that they have approached the examination of the subject, if they examined it at all, with a strong bias in favor of *home.* Indeed this is notoriously the fact. Now if there has been actual error on this point, heretofore, is there not at least great danger of error at present.

It is admitted, indeed, that no man ought ever to enter the foreign field, without an ardent desire for the work. But it is a desire springing from supreme love to the Saviour—burning zeal for the salvation of sinners, and an earnest wish to labor where there is the widest prospect of usefulness. Now it is plain that this desire—the only one necessary—is consequent upon a decided conviction of the judgment, after a thorough, impartial, and prayerful examination, that the wants of the foreign are more urgent than those of the domestic field, and the call from abroad louder than at home. But what *Christian*, in these circumstances, would not have this desire. It is nothing mysterious or uncommon—nothing but the feelings common to every pious heart, directed by a judgment under the influence of truth, and the Spirit of God, strongly drawn out toward the heathen by their wretched, helpless, perishing condition. This is the true, much talked of, but much mistaken, missionary spirit.

We contend, moreover, that a similar desire springing from the same source, and the result of an equally firm

conviction of the judgment, that the domestic field most needs our labors, is equally important, before we determine to remain at home. Let every one, therefore, who intends to remain, examine and see if his determination springs from supreme love to the Redeemer, and an ardent wish to do the greatest possible amount of good. If so, well; but if not, let him examine anew the whole question of duty.

In order to a correct decision, therefore, a thorough examination is absolutely necessary: and previous to this, no bias either way ought generally to be expected. And, indeed, if it do exist, it ought to be narrowly examined, lest it may have originated from some unworthy source—either from adventurous or romantic feelings, on the one hand: or a love of ease, respectability, and influence, on the other. And this close scrutiny manifestly becomes the more necessary, if the desire or inclination be to a course of conduct requiring little or no self-denial. Do we thus jealously analyze our motives: or do we not often think it unnecessary rigidly to investigate the subject, taking it for granted, that as a matter of course, we are to labor at home, unless we have some *special call* to go to the heathen? But why should we require all the evidence on one side? Who does not see that, with these views and feelings, it is impossible to investigate and decide the question with entire impartiality; because, when the mind has once adopted an opinion, it requires far more evidence to change it, if erroneous, than to direct it to the truth, had the judgment been suspended. But why, we ask again, is it necessary to have a special call to India, or Burmah, or the Sandwich Islands, or any foreign station, rather than to the West of our own country? "The field is the world." The foreign and domestic are but departments of the same grand field. Then why this distinction? Can the simple fact of our being born in one, change our relations, or release us from our responsibilities to the other? Surely not. It is true, indeed, that a missionary must have patience and perseverance, and a spirit of self-denial. But our blessed Master has told us, that if a man have not this, he is not worthy to be his disciple at all. It is true, also, that there are missionary stations of very great

difficulty. But all are not equally so. Such is their diversity, that persons of nearly every variety of disposition, and every grade of intellect, may find stations suited to their capacities. In some places are required men, with all the piety, learning, and talents of Martyn; while in others, men whose acquirements little exceed those of a common Sabbath school teacher, united with ardent piety, and untiring zeal, and a disposition to be familiar with the lower classes, would be eminently useful.

Therefore, no man who may be desirous to obey the last command of his ascending Saviour, by lending his aid to this glorious cause, need object that his abilities are too small. "It is not by might, nor by power, but by my Spirit, saith the Lord."

Slowness in acquiring languages, is a serious difficulty with many. But it is a fact worthy of notice, that however great this difficulty may have appeared in prospect, no one has ever complained of incompetency, after being awhile in the field. Among the Moravian missionaries there must be many of quite ordinary talents; yet they all easily acquire the language of the people among whom they labor. So it is with foreigners who come into our own country; though a vast majority of them are men of very inferior intellect, yet they soon acquire a tolerable acquaintance with our language, which is said to be peculiarly difficult to foreigners. These facts clearly demonstrate, that the difficulty so much dreaded in prospect, will be very much diminished in the experiment. It is no hard thing to acquire the language of those with whom we daily and hourly have intercourse on the ordinary business and interesting incidents of real life. How different is this from spending a few hours of each day in poring over the uninteresting details of authors in the dead languages, for the purpose of discovering the grammatical construction of their sentences and other such minutiæ, intricate, uninteresting, and comparatively unimportant. Let no man, therefore, be discouraged on this ground. At many stations there is now every facility for acquiring the language: and experience unequivocally tells us that there are no difficulties but such as may easily be surmounted.

Some, however, throw this difficulty into a different

form. They object to going because they would thereby require the funds which ought to support abler men. This would indeed be a real difficulty, were there a sufficient number of men better qualified for the work; or were the church's resources limited, and now nearly exhausted. But this is not—never will be the case. Should there ever be a temporary deficiency, let it be told the churches, that on them rests the responsibility of refusing to send men, who desire to go forth and join the few scattered soldiers of the Prince of life and glory, now grappling with the powers of darkness, and endeavoring to rescue from their grasp the souls of dying heathens; and they will rise in the majesty of the true missionary spirit, and pour of their substance into the treasury of the Lord, and dismiss with their benediction every one who is willing to go bearing the wide commission of the gospel,

"Signed by God's own signature."

It is not meant to assert that it is the duty of all actually to become foreign missionaries: but simply to endeavor to divest the subject of some of the many difficulties with which the question is commonly embarrassed.

We are not, then, to expect any extraordinary interposition of the Spirit of God, telling us, as by an audible voice, what duty is—we are not to wait for a strong desire for the work of missions to be implanted in our minds, before we think it worth while to investigate the claims of the heathen—we are not to expect any peculiar call, or possess any extraordinary qualifications, before we can determine to devote our lives to the work of foreign missions. Let each one, then, divested of all these feelings and expectations, having thoroughly investigated the subject, and remembering that "the field is the world," permit his judgment—feelings and taste and preference all aside for the present—calmly to decide what portion of this field opens the widest prospect of usefulness; or rather, where is the most urgent demand for his labors; and then determine to go there, if circumstances will at all permit. Thus may this important question, freed of all its embarrassing accompaniments, be

reduced to a single point: and that too, in most cases, probably not very difficult of solution.

To those whose circumstances would permit, and who profess a willingness to go where duty calls, but object that the field is wide enough at home, and the prospect of superior usefulness abroad at least doubtful,—it might be answered, that since the way of salvation may be known to all, and mercy is within the reach of all in this country, so as to render them altogether inexcusable, it is extremely doubtful, whether—expediency aside—it is consistent with the duty imposed by our unconditional commission, for us to remain and urge upon our countrymen those offers, for which they manifest entire disregard, or obstinately refuse, while the hundreds of millions of heathen are perishing for *lack of vision*, to whom the offers of salvation have never been made. While this is the case, is it for us to sit down and coldly calculate whether we might not, probably, be the means of saving some souls at home; or does not the command of Christ bind us to go, if we can? This view receives additional sanction from the conduct of the apostles. After fully preaching Christ crucified to their brethren the Jews, so that all might have an opportunity of believing on him, they stayed not to urge it upon them; but immediately went to the Gentiles, that they too might have pointed out to them the way of escaping "everlasting destruction from the presence of the Lord." Should we not go and do likewise? Many of our own countrymen, it is true, will perish; but, it is because they will not take the trouble to hear; or if they hear, they disregard the voice of mercy. The heathen must perish; but it is because they never heard the voice of mercy. Which of them should most awaken our sympathies, and call forth our efforts? Judge ye. Suppose, as a test of your views, you had been born and brought up among the idolatrous, degraded, and perishing population of the dark continent of Asia or Africa; but by some wonderful change of circumstances you had been brought to a knowledge of Jesus. With your present views, feelings, and sympathies, could you ever have dreamed of coming to America to labor for Christ? And now is not your duty to preach to the heathen just as imperative as though this had been literally

the case? A voyage of a few months will place you on those same benighted shores, and amidst that same degraded, dying population.

But to the objection stated above it might be answered further, that, granting for a moment all it asks, that the need of laborers at home is as great as abroad, (and it surely is not greater; for what destitution can be greater than that which is total?)—then the utmost that can be fairly inferred, is that an equal number should be distributed to both fields. Now, until this be the case, on your own principles you are bound to go. You contend that the need at home is as great as abroad, and therefore one half ought conscientiously to remain. It may be answered that the destitution abroad is at least as great as at home, and therefore, one half ought conscientiously to go. And this obligation obviously becomes the more pressing, since very far from the proportion of one half usually go. Now it manifestly falls upon those whose circumstances will permit, and who profess a willingness to go wherever duty calls, to furnish this quota; since there are enough, and, as yet, more than enough, to supply the other proportion, whose physical qualifications and domestic relations will compel them to remain. They ought, therefore, to feel themselves peculiarly called upon to examine their duty in this matter.

It is objected, however, that a man, by remaining at home, may awaken a missionary spirit in the churches, and may raise up several missionaries, who will do more good than he alone could have done, by going himself to the heathen. But how does any one know that he is to do this? The probability is against him, should it so happen, which is surely possible, that he has mistaken his duty. But granting this, and suppose every one of them to reason in the same manner, which they might do with equal justice, when would the heathen be converted? We must remember that it is the present generation alone with whom we have to do; and for our duty to whom we are solemnly responsible. The question is, Shall *they* have the gospel?—Shall *they* be told of Jesus?—Now it is manifest that such a system of means as that just mentioned, would, to say the least, suffer most of the present generation to perish without an effort for their rescue.

This manifestly is not the spirit of the gospel. This is not—cannot be the true method of proceeding.

One grand end of the organization of the church at all, is that it may secure to every kindred, and tongue, and people, and nation under the whole heavens, the bread of eternal life. Now suppose there was a famine in all Asia, and we wished to supply them with the means of sustaining natural life; should we send off immediately all we could for seed, and let them raise it for themselves, when in a fertile soil it would multiply fifty-fold; or should we suffer many of them to starve, while we attempted to raise, in our limited territory, what we could with difficulty transport to them, but which would still be insufficient for their sustenance? So, to continue the figure, let us send seed to the heathen *immediately,* though it be but a handful now, it will soon increase, and let them raise, in their own soil, the bread of eternal life.

It is true, indeed, that the spirit of missions must be sustained at home. But this will be done by those who are compelled to remain, and it will be done much more *effectually* by those who go themselves. What so likely to awaken a spirit of missions, as the embarkation of a little band of foreign missionaries? And what is the spirit of missions, but the spirit of Christ? Every increase of the one is an equal increase of the other. So far then from doing less for the cause at home, we may do more than by remaining; and this, so far from robbing the churches, awakens their zeal, elevates their piety, and multiplies ministers both for home and abroad. This, we fearlessly assert, experience has proved.

Now, taking this in connection with the fact, that so large a proportion are absolutely prohibited by circumstances from going; and with our Saviour's unconditional commission in our hand, and the number, condition, and destiny of the heathen before us,—let us, who are untrammeled by circumstances, feel that we are particularly called; and let us ponder it well, before we dismiss it with a negative.

There has been—*there is* guilt somewhere. Let *us* see to it, that it rest not on our heads. And let us do so immediately. We stop not now to point out the advantages—the immense advantages of an early decision, both

as it regards our own enjoyment, and our preparation for the field of our future labors. We would urge it as a present, imperious duty; because delay, longer than is necessary to investigate the merits of the case, is not only useless, but positively unfriendly to the impartial decision of the question. It lulls the voice of conscience, and early impressions of duty are thus gradually erased.

Motives, when not yielded to, it is well known, lose their force; the mind only becomes more involved, and the judgment more liable to be warped by circumstances; and the Spirit of God may be provoked by simple delay, to withdraw his influences, and leave us to follow our own inclinations. Of this result, there are many mournful examples. There are many, who, if they would speak, could tell us, that so far from gaining light on their path, and removing difficulties by delay, they are only involved in greater darkness, and are now further from a decision than they were one year ago.

As you value, therefore, the correct decision of this momentous question, trifle not with the dictates of conscience and the Spirit of God. Yield immediately to rational motives; and in proportion to their weight, let them draw you just so much nearer to your decision. Carry with you constantly, in devotion, in reading the word of God, in reading missionary and domestic intelligence, a feeling that a solemn and responsible duty is resting upon you undischarged, until you have decided this question. And let that decision be made as soon as practicable, subject of course to revision, and even reversal, if circumstances seem to require it.

And let us never forget what interests are at stake. The decision involves the interests of souls; for when can we expect to be so useful as in the path of duty. It involves our own comfort and peace of mind; for where else can we expect to escape the lashing of conscience, when we discover our mistake, as we one day must, especially if it has proceeded from carelessness on our part: where else than in that path, can we expect that joy which sweetens every toil, flowing from the delightful consciousness of being in the discharge of duty: and above all, where else can we expect the reward of an hundred fold in the present life—the sustaining grace,

and the approving and joyous smiles of our heavenly Father. And, though our own salvation may not depend upon it, yet, as one expresses it, "the brightness of our crown of glory may." "And although to emit the faintest ray from that dazzling crown which shall ever encircle the head of the Saviour, is a thought far too glorious for human conception; yet there is a thought more glorious still—to blaze forth, the central gem of one of those brilliant clusters—to add to the glory of the Redeemer's diadem, and yet have around us a coronet of our own."

MISSIONARY PAPER, NO. 18.

ACCOUNT OF ARMENIANS AT CONSTANTINOPLE.

[This narrative was written by Messrs. Goodell and Dwight, in October 1834, and was forwarded to the Secretaries of the American Board of Commissioners for Foreign Missions.]

We have, for a long time, had the purpose of communicating some interesting facts in reference to the Armenians of Constantinople and its vicinity; but the fear of prematurely exciting hopes and expectations, which might never be realized, has deterred us from mentioning all the encouragements, which we ourselves have felt in our labors here. As circumstances of an interesting nature are accumulating upon us, and as the characters of some individuals, of whom we wish to speak, have become more mature, we feel it our duty to withhold no longer. You will therefore permit us to address to you a joint letter; and in order to give you a connected and intelligible story, we must be allowed to go back almost two years in the history of our mission. At that time, we were residing at Orta-Koy, and we were visited by many Armenians, most of whom seemed to come more from motives of curiosity, than any thing else. Among our visitors at this time, was a young Varjabed (teacher,) called Hohannes, who seemed from the outset to be actuated by different motives. He was modest and intelligent, and disposed to inquire much about our views of religion, and desirous of instruction, and there was an air of sincerity and seriousness in his whole deportment, which greatly interested us in his behalf. His first visit was made in January 1833, and at his second call a week after, he avowed himself openly to us, as being desirous of direction in the right way. "Here," said he,

"there is no liberty of speech. I talk very freely with you, but when I leave this room I must be silent." He soon brought to us another young man of his own nation, who he said was a *very dear friend*, and who, we soon found, had imbibed similar views with Hohannes. This was Sennakerim,* formerly employed as a teacher in the patriarch's school in Constantinople. The history of these two young men, as far as it relates to the first opening of truth upon their minds, and to the progress they had made in divine knowledge previous to their acquaintance with us, is so peculiar and so interesting, that we choose to give it to you somewhat in detail in their own words.

The following narrative was drawn up by Sennakerim in Turkish, at the request of Mr. Goodell, who subsequently translated it into English.

History.

Hohannes, my brother in Christ, had from his youth a thirst for knowledge; and he longed for schools to be established in our nation, and especially a great college, in which sciences might be taught, and with which a printing press might be connected, to print such books as would be useful to the nation.

One time his father met with a cheap copy of the New Testament and bought it; and this holy book being now found on a shelf in the house, the son began to read it, and examine the principles of our Lord, comparing them with the conduct of those called Christians.

About this time, the high school at the patriarchal church was opened, and my brother Hohannes went there to study. This was in the year of our Lord 1829.

While at that seminary he was always examining the subject of the gospel, and whatever was to him dark and uncertain he carried to Peshtimaljean, his beloved preceptor; and he had the joy to find, that he also was enlightened.

Our brother Hohannes longed for a bosom friend, whose desires should be like his own, and from whose breast no secret should ever escape. Full of those thoughts, he was one day walking backwards and for-

* This name is the same as *Sennacherib* in our English Bible, who, you know was King of Assyria.

wards in the garden of Peshtimaljean's seminary, at the moment when I (Sennakerim) had to pass there on some business; and I was at that time the Khoja (teacher) of the other school at the patriarchal church. Behold thus was our first interview; in the garden we met; we were pleased with each other, and from that time we began to associate together, and to make trial of each other's character.

Soon after, about the year 1830, he began by degrees to open his mind to me on religion, saying, "This is all false," or "That is not necessary." I, in the mean time shrinking from such remarks, was saying within myself, "What he speaks is against God." But on account of the greatness of our love to each other, I could not be separated from him, and began myself to examine the principles of our Lord Jesus Christ in the New Testament. By little and little I saw, that here was truth, and that our church had gone far from the precepts of the gospel. And now with new desire on my part, we continued our intercourse, and in order to converse on these subjects without interruption, we were accustomed to take a walk together. On one of these occasions our souls melted with love to each other, and we conversed and conversed, but with conversing we never could be satisfied.

In these days it became necessary for Hohannes, my brother, to go and live at Orta-Koy in the family of Janich Aga, as tutor to his children. We were grieved by being thus separated, though we still had much intercourse. On Sabbath, and even on week-days, I would go to Orta-Koy, and in company with him would walk out upon the mountains, or to some retired spot, and there we would sit down together and converse. But with conversing on the gospel there was no such thing as being satisfied; for behold our hearts were knit together in the love of our Lord Jesus Christ. We understood well, that the religion of our church was erroneous, and that the truth was in the gospel; and the drift of our conversation was, "In what way is it possible for us to rouse our nation that they may come to the knowledge of the gospel, and may become our brethren?" And we often said to each other, "Well let us love Christ our Lord, and keep his commandments to do them, and he will keep us." And at the close of every meeting, we said thus, "May Jesus be our way."

Once when we went out upon a mountain together, we sat down under the shade of a tree, and began to meditate and converse as follows:—Will it ever be that twenty or thirty individuals will know the gospel, and will be of one heart and one soul, without any one betraying selfish feelings, 'this is mine' or 'that is thine,' but all being one in Christ and being always found in him, and he in us? Oh that God would grant us to see such a day! Oh that he would do what even surpasses our understanding!" (For we did not at that time know, that there was a single nation in the world well acquainted with the gospel.) Such were our thoughts and conversation. Hours had already passed away; and though my house was in a distant part of Constantinople, and he had a master who might be angry with him for so long absence, yet how could we separate? The great question with us was, "What can we do? What ought we to do? What should we take hold of first? And how are we to be furnished with the means of living? Tracts of an awakening character must be prepared; schools also must be established, for with men of learning it is easy to converse on these subjects; but for all this, *money* is indispensable, and where is it to come from?" After dwelling a long time on these and kindred subjects, with great reluctance we separated, having this little to comfort us, that we had put some things in a train, at least in our own minds.

After this, brother Hohannes had to go to the bazars, in Constantinople, with Janich Aga's children, that they might receive lessons in Turkish; and we now began to meet each other in the bazars. "What is the lesson today?" or "Is the hour for it arrived?" were questions we asked not; but we forthwith sought a private room, and for a while held our meetings there. We then got in the habit of walking, and holding our conversation about a khan, or in an unfrequented street, comforting each other with saying, "Inshallah! with the strength of our Lord Jesus Christ we shall bring something to pass." When we two had walked together so much, that every body began to notice us, we would say "Let us pass into the next street, for we have now walked here a great deal." And in all Constantinople nearly, I do not think a street was left to us, where the people there would not immediately recognize us.

One day while standing at the head of the stairs of Yeni Khan, after we had finished our conversation, we exhorted each other, saying, "Now then let us consecrate our bodies, ourselves, our ideas, and every thing pertaining to us, to our Lord Jesus Christ. Every thing is known to him and from henceforth we are ready to execute his will." That day we made a consecration of ourselves to Christ.

In reading the New Testament one time, I came to the passage, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." On finding this I rejoiced greatly, and communicated the good news to my brother. We were both of us exceedingly glad; and we prayed and said, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." And great was our hope in regard to this thing.

In these days in the spring of 1833, we heard, that two or three missionaries had come, and were residing at Orta-Koy; and we understood that it was their intention to establish schools, &c.

My brother sought an interview with them, in order to find out what kind of persons they were. He afterwards brought the news to me, and we went together. We met and conversed with them, that we might understand their views, and especially might prove them and their works. But, in our first visit, we ascertained nothing, this only excepted, that they treated us with respect, and asked us to call and see them another time. Again we went, and Mr. Goodell began to speak to us of our Lord, he then conversed with another person present; we gave our ears to every word; and by little and little we perceived, that the great object of our pursuit was nigh at hand. We laughed, we were full of joy; and from that time their house was our place of habitual resort.

Our brother began the English with Mr. Dwight; but he was soon interrupted by Janich Aga's family going to spend the summer at Thadi-Koy. We were now separated from each other farther than ever. But on the Lord's day we sought each other's society, and wandered away into some grove, and sitting down together, would converse to the following effect: "Where are we now?

We must in some way be connected with these men. We must learn a little English, that we may read English books, understand their arguments, and feel the force of them. But we must also in the mean time have some means of support."

And behold Jesus Christ our Lord has now done all this for us. He has put us in the way of accomplishing the desire of our hearts. And we are now going on, saying, "Let his holy will be done on earth, as it is in heaven. Amen."

It is impossible for the Christian not to trace directly the divine influence, moving upon the hearts of these two young men; exciting to inquiry and effort, when all around were slumbering in a false but profound repose; communicating light in the midst of darkness, and making the truth efficacious, when the Bible to the whole mass of people was only a sealed book. Equally certain does it appear to us, that these young men have been raised up, by the peculiar providence of God, to accomplish instrumentally a very great and important work in the Armenian Church.

Our intercourse with them was continued with increasing satisfaction to ourselves, and we trust profit to them. Hohannes was for some time a regular pupil of Mr. Dwight in the English, and Sennakerim's visits were as frequent as his remote situation and his business would permit. At length Janich Aga, the Armenian banker, in whose family Hohannes resided as private tutor, removed to the other side of the Bosphorus at a distance from Orta-Koy, and by this means Hohannes was almost never permitted to see us. Sennakerim, however, did not neglect us, and he always alluded to the very unpleasant situation of Hohannes, who was almost a perfect prisoner in the house of his employer. One Sabbath after our English services, which Sennakerim attended, we interpreted to him the substance of the sermon, in which he was much interested, and on taking his leave he took us by the hand, and with moistened eyes and strong emphasis he said, "One thing I desire, and it is that you will pray for me and my friend, (meaning Hohannes,) that God will put his grace in our hearts, and show us the truth."

Nearly a month after this, on the 18th of July, 1833, both Sennakerim and Hohannes made us a visit for the

special purpose of throwing themselves upon our care and instruction and guidance. They were both ardently longing for a further knowledge of the truth; in the first place for the salvation of their own souls; and secondly in order to be qualified to do good to their nation, which, as you will see from the narrative, had from the beginning occupied many of their thoughts. They were now both in situations quite unfavorable to their purposes; Hohannes closely confined in the house of an Armenian banker, and Sennakerim seeking, with poor success, a livelihood by petty mercantile operations. They came to us as children to a parent and they sought advice and direction with an importunity which could not be denied. "We" said they, "are in a miserable condition, and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads; one the road of light and peace, that leads to heaven; the other the broad way to darkness, sin, and death, in which we have always been walking. We want you to direct us so that our feet may choose the narrow way," etc. etc.

Our souls were filled with joy and gratitude, in view of the wonderful goodness of God, who had put such longing desires into their hearts, and whose providence was thus giving us an opportunity of directing sinners to him, and of exerting through them an important influence on the nation. We felt it immediately to be our duty to take these young men in charge, and endeavor to do them all the good in our power, trusting that God, who had so remarkably begun the work, would not forsake it, but would cause it to result in great and important good to the Armenian people. But in order that we might afford them the instruction they so ardently desired, and so much needed, they must be moved from their present situation und employment, and placed within the vicinity of our residence. And furthermore, they must be furnished with some useful occupation by which they might earn a livelihood. As we were about that time removing to Pera, we proposed that one of them should open a school in that quarter, for Armenian youth, to be placed under our inspection and taught on the Lancasterian plan; and that the other should occupy himself in translating the Psalms from the ancient into the modern Armenian, a book which was very much

needed. These labors occupied them a part of each day, and the remainder they devoted to the study of the English language, taking lessons every day from Mr. Dwight. We had frequent conversations with them on religious subjects, and on Thursday we met them in company with some Greeks for reading and expounding the Scriptures and prayer. The effect of these meetings was doubtless very salutary, and the two individuals in question were soon convinced that it was something more to be a Christian than they imagined. They were filled with fears lest they should build upon a wrong foundation, and the inquiry was pressed upon us with the solemnity of eternity, "How may a man know whether or not he is a Christian?" Sennakerim, in particular, was for some days bowed down to the earth and he felt that he had no ground to hope that he had been renewed until every particle of sin had been eradicated from his heart. These were to them days of heart searching and sorrow, but by the mercy of God they were both brought into the clear light of the gospel, and led to trust with a calm and soul-satisfying confidence,—not as perfect men in their own merits, but as miserable sinners, in the blood of Jesus Christ. The school which had continued to prosper, and amounted at last to about thirty scholars, one or two of them priests, was now interrupted by circumstances which are constantly occurring and must always be expected in these countries. As usual however, in such cases the cause must be ascribed to papal influence, which constantly endeavors to extinguish the pure light wherever it is kindled.

A papal priest, who had heard of these young men and of their school, went to a friend in Constantinople, an Armenian jeweller, a man of great respectability, and much attached to his church, and represented to him that the Armenian church was in danger from the inroads of the Americans, who were employing these two young men to seduce the children of the people, and to propagate dangerous heresy. The jeweller became alarmed, and made immediate application to Peshtimaljean, the principal of the Armenian patriarchal college, to have the young men summoned before him, and examined as to the charges alleged against them. They went with much fear and trembling, though conscious of no fault, yet well knowing that even the innocent suffer when they

fall into the hands of unreasonable and wicked men. We may here remark that although they had been faithful in seizing upon opportunities as they appeared for communicating to individuals of their nation their conviction of the fundamental doctrines of the Gospel, yet they had carefully abstained from even alluding to what was wrong in the external ceremonies of the church,—with one single exception, when Hohannes sometime previous to his acquaintance with us, had a dispute about the perpetual virginity of the virgin, and the homage to be paid to her by christians.

The jeweller began his examination with great sternness and severity, charging them with violating their obligations to the church and dishonoring God. They were preparing to vindicate themselves, when Peshtimaljean took the business wholly out of their hands, and occupying almost the whole time in pouring upon the jeweller such a flood of arguments from history and Scripture, that their church was wrong, and that many of its ceremonies were idolatrous, that even the young men themselves were astonished. They afterwards had opportunity to speak for themselves, and to refer to the Scriptures on the different points brought forward by the jeweller. Peshtimaljean aided them in their references when their own minds failed them. The result was, that the jeweller had his eyes opened wide, and he not only completely exonerated our young friends, but began immediately to proclaim the new views he had got from the Scriptures to all his friends, telling them that the church is wrong, etc. and as he is a man of character and learning, we began to fear that he would set all Constantinople in a blaze. He continues still of the same mind, and he lately remarked to Sennakerim's father, in reference to Sennakerim and Hohannes, "You need have no fears about these young men; you may depend upon it they are going the *straight* and *right* way." He then added, that he was pleased with the notions of the Americans in every respect but one, and that is, "they do not hold to the perpetual virginity of the virgin."

Previous to the above examination, the school was closed, and we did not think it best to reopen it.

In order to explain some things which have now been said, we would state in regard to Peshtimaljean, that he is a very enlightened man, well acquainted with the Scrip-

tures, and deeply convinced of the errors of his church, and his influence, exerted as it has been for years in a powerful though secret manner, has doubtless contributed in a very high degree towards preparing the way of the Lord in Constantinople. He is, however, very timid, and most that he does is through an unseen influence on the minds of his pupils, many of whom are now Varjabeds, or teachers, and many more are destined to fill these offices, with new and enlightened views and purposes. He is by far the most learned man we have found among the Armenians, and if he is not a true Christian, we think we may say that he is "not far from the kingdom of heaven." At the very time when these difficulties occured in regard to our young men, he was in the habit of having a private session in the evenings with several of the highest class of scholars in his school, in which he read and explained to them the Scriptures; and he has since taken twelve of the most advanced of these, and placed them as assistant teachers in as many different schools in and around Constantinople, with the hope that by and by they will be advanced to the dignity of head teachers, and thus be enabled to communicate that knowledge of the Scriptures which they have acquired. The influence of Peshtimaljean on the Armenian Synod is very great. He has already carried some measures of reform, and he will doubtless carry others. He has always been our friend, and he feels a peculiar interest in all the efforts of Sennakerim and Hohannes.

The adverse circumstances mentioned above, adverse as they seemed at the time, have eventuated in much good. Immediately after, our two young friends found another associate, of similar views and feelings, in the person of Sarkis Varjabed—a teacher of grammar in the High School of Peshtimaljean. They had long known him but he became a confident only while this case was pending, and his opinions and feelings were then ripened into a positive avowal of his attachment to the Bible and the cause of God. He soon united himself to the little fraternity which before consisted of but two,—the bond of union being the love of Christ; and the condition, a perfect readiness to go wherever duty shall call for the spiritual benefit of the Armenian nation. For you must know that these young brethren had, of their own accord formed themselves into a society for the purpose of self-

improvement, and of devising and executing plans for the good of their countrymen.

Sarkis shortly after wrote a letter to each of us,—one in Turkish and the other in Armenian, in which he expressed in modest terms his desire to make further attainments in the knowledge of the truth, and earnestly begged an interest in our prayers. He was at this time a very prominent teacher in the patriarch's school, and he adopted the plan of hearing his boys—thirteen in number, and all of them forward scholars—repeat from memory two verses of Scripture each day, upon which he examined them and explained where it was necessary, and on Saturday he devoted some time to a reviewal of all the verses they had learned during the week. On an occasion when one of us visited the school, for our gratification he went over with some of these examinations, and put questions to the scholars in regard to the meaning of the Scriptures, precisely after the manner of many of our Sabbath schools in America. It was one of the most lovely and interesting scenes we have witnessed in Constantinople.

Very much to our regret, however, Sarkis was removed from the field of usefulness, and called to be a private tutor in the family of one of the richest and most powerful Armenians here. He went reluctantly, though he could not easily decline. The station is one of worldly ease and emolument, and his being appointed to it is an evidence of the high repute in which he is held by his nation; but his influence is now limited, and he is poorly satisfied with his situation. We have our eye upon him as the very man to take the place of Dionysius, in connection with the Smyrna press; and we think it not unlikely that we may succeed in getting him there before long. He is reputed one of the best Armenian scholars in Constantinople, and he is very diligent and very accurate, and withal very modest. As to his christian character, we cannot speak with the same confidence that we feel in respect to the others, from the fact that our intercourse with him has been far more limited, but so far as we have seen him, he has given us a very favorable impression in this respect. We would here remark that he is the translator of most of the book of Psalms, into modern Armenian, which Mr. Dwight has already mentioned in a letter to you. Hohannes began the work, but after-

wards gave it up to Sarkis, who completed it quite to our satisfaction.

After Sennakerim and Hohannes were interrupted in their school, in the manner above described, it was necessary for them to find other employment. This matter was soon arranged;—Sennakerim being placed in the family of Mr. Dwight and employed in translating, and, after the arrival of the new missionaries, Hohannes being employed by Mr. Schneider as his teacher in Turkish; both of them at the same time pursuing the study of the English, in which they have already made good progress. But we must now speak of more important labors performed by these young men, by which they have become, in a very high sense, our assistants in the missionary work. Hohannes was sent to Broosa previous to Mr. Schneider's removal there, for the purpose of aiding in the establishment of a Lancasterian school—the first one we have been enabled to commence among the Armenians. He managed with much prudence and discretion, and succeeded beyond all our expectations. A school was immediately formed and the number of scholars now amounts to one hundred, which is as many as the present room can contain. The people are so well pleased with the system, that a large room will probably soon be opened in which more than three times the number of scholars can be accommodated. Hohannes now resides with Mr. Schneider, and by his winning manner and intelligent conversation he has gained a high degree of respect among the people. He has also gathered a few individuals around him with whom he communicates more freely his matured and evangelical views of christianity. We have no doubt but that he will prove a very important helper to Mr. Schneider in his labors among the Armenians of Broosa.

Sennakerim is enabled to act with far more freedom in Constantinople, as the state of things is more mature and providence seemed to smile on all his efforts. He occupies a retired room in Mr. Dwight's house in which visitors are received at all hours of the day, and not a day passes without more or less calls. Nearly all who come have one special and avowed object, and that is to converse about the Scriptures, and the way of salvation through Christ. With a select number, also, he has frequent seasons for reading the Scriptures and prayer.

Of the individuals who compose this meeting we shall speak more particularly hereafter. Besides receiving calls at home, he is in the habit of going abroad among his friends in Constantinople, where the number is increasing of those who are dissatisfied with their present burdensome and dead forms of religion, and who desire to be taught in the new and living way of the gospel. The aspect of the times in this respect is peculiar, and it is marvellous in our eyes. Many, even of the priests, have repeatedly urged pressing invitations upon Sennakerim to visit them for no other purpose than to learn what is the true way of salvation in the gospel.

Formerly when he went over to Constantinople, he was every where met with cold looks and frowns, and on account of his known connection with us, he had received the current name of "infidel," but now every thing is reversed. His society is every where courted, and, in passing along the streets, he is frequently stopped by those who formerly slighted him, and urged to sit and converse with them about the Scriptures. Several priests have recently sent a special invitation to him, through his father who is also a priest, that he would visit them; but the plague which has very much confined us to our houses during the season past, has hitherto prevented him. His father was formerly very anxious about him, but now his fears seem to be removed. Once he remarked to Sennakerim that he feared he was entertaining dishonorable views of the virgin Mary, by denying her perpetual virginity. This, however, was a mere conjecture, for Sennakerim had not before opened his mouth on the subject. He now replied, "I do not wish to say any thing that will give you pain, but if you will allow me, I will refer you to a passage of the Scriptures, which seems to imply that Mary had sons after the birth of our Lord Jesus Christ." The passage was John vii, 3—5, where it is evident the "*brethren*" spoken of were not his *spiritual* but his *natural* brethren. The priest his father looked at the passage for some time intently, and then said, "shut up the book, shut it up; I don't want to read any more." He afterwards told Sennakerim that he had examined several commentaries, and consulted other priests, but as yet he had not found any answer to the argument.

Not long since his father said to him, "Why do you not visit priest———? He is very anxious to see you, and you need not be afraid, for he is in a hopeful state. He has got his eyes opened."

Sennakerim's manner of address is very winning. His feelings are ardent, he has a great command of language, seizing hold readily of the most forcible expressions; and he has a peculiar tact in argument. With all he has the gift of sound discretion, and his views of evangelical truth are very clear, being derived from the Bible and from a personal experience of their power.

Last week he went to his father's house in Constantinople, where he found a room full of his relations on a visit. He sat down and preached to them an hour on the love of God. One of his aunts was in tears the whole time, and when he had finished, they all with one accord thanked God aloud for the gracious words they had that day heard, and when he arose to take his leave they earnestly besought him to remain that night, and talk to them further on these topics. On the same day he learned that a book had recently been written by a layman at Constantinople, and circulated in manuscript, on the corruptions of the priesthood, and that this book is now in the hands of the priests at the patriarch's church, some of whom have read it with attention and candor. We have not heard that the least complaint has been made against the book or the author.

We will now give you a brief account of some individuals, who may be classed together as very hopeful inquirers.

1. *Maghakia,* (Malachi,) a young man, son of a priest in Pera. He was introduced to us by letter from Mr. Nicolayson at Jerusalem, whither he had gone in company with his father on a pilgrimage. They were in Jerusalem at the time when so many lives were lost on the occasion of the holy fire; although, from previous disgust, they were not present at that ceremony. You have probably heard that the Armenians have abjured all connection with that miserable farce. The patriarch of Jerusalem himself (Boghos) and other Varjabeds, preached publicly against it. Maghakia came to us in an inquiring state of mind, and we considered him to be

a very promising youth. He is thoroughly convinced of the error of his church, and he seems to be diligently studying the Bible, in order to learn the true way of salvation. He knows a little Italian, and he both reads and writes the Turkish language with the Turkish character. We have found him useful as a copyist.

2. *Maghakia's father*, formerly head priest of Pera. He has called on us several times, and he is a frequent visitor of Sennakerim. He came first to see Sennakerim as a learner, begging that Sennakerim would explain to him the Scriptures. Sennakerim started with surprise, and using a forcible expression in Turkish said, "forbid that I, who am so ignorant should ever undertake to explain the Scriptures to a *priest*." The priest entreated Sennakerim not to feel any deliacy on that subject, saying, "We are all heathen in religion, and we must help one another, and learn of one another." He has since been a pretty constant visitor. He is an intelligent man, and as his wife is dead, he must be regarded as a sort of Varjabed. One day, recently, he accompanied one of the first Varjabeds in Constantinople to Mr. Dwight's house. This individual is private secretary to the patriarch, and through his hands all the correspondence of the patriarch passes. He is also one of the first preachers in the patriarch's church. The conversation turned upon the excellence of the Bible, when the Varjabed remarked, "The way of the Bible is plain and simple, but the fathers of the church have been adding to it gradually, heaping up their ceremonies upon it until they have made a *very great pile*."

To this the priest readily assented, and so do many others in this day of light and thought.

3. *Sennakerim the second.* This young man is a merchant in Galata, whose father is also a priest and lives in Pera. He became acquainted with our Sennakerim, and exceedingly interested in the study of the Bible. His business prevented him from pursuing this study during the day, so that he devoted his evenings to it, which soon attracted the attention of his father, the priest. "What are you doing so much with the gospel?" inquired the priest. "Are you going to become a Varjabed?" The young man, notwithstanding these taunts, pursued his work until at last the father was provoked to take the

New Testament from him by force, and lock it up, fearing, as he said, that his son's mind would be crazed, of which he, though a priest, considered this intent reading of the Scriptures a premonitory symptom. The young man, however, was not to be daunted in this way, and soon purchased another Testament, and continued reading as before. The father finding him incorrigible, now suffers him to take his own course without molestation. He calls upon Sennakerim, for the most part in the afternoon when returning from his business, and he usually has some interesting questions to ask about the Scriptures. In the morning, too, at an early hour, previous to engaging in the pursuits of the day, he not unfrequently comes to Sennakerim to read a chapter in the Bible, after which they unite in prayer.

4. *Boghos.* This is a very modest young man of few words and many thoughts. He is in the employ of an English merchant in Galata, and a pupil of Mr. Dwight in the English language. He has not much time at his command, but comes regularly once a week for reading the Scriptures and prayer. We consider him in a very hopeful state.

There are several other occasional visitors, who are more or less enlightened, but of whom we cannot speak particularly at present.

In viewing the history of our mission from its beginning, we feel that we are called upon to thank God and take courage. Indeed it seems to us that God is wonderfully preparing the way here for the exhibition of great things in the Armenian church. And he is doing this by his own mode, and not in any way of our seeking, and to Him be all the glory. In connection with what we have now the privilege of submitting to you, we beg leave to mention some other facts in reference to places distant from Constantinople.

At Tocat, a Varjabed who is acting bishop in that diocese, has lately made a fearless attack upon the errors of his church, from the pulpit. He declared almost the whole system, enumerating the particulars, to be a lie, and the people were so much excited as to make a strong representation of it to the patriarch here, by letter, desir-

ing the bishop's removal. The patriarch's reply is peculiarly worthy of notice. He wrote directly to the bishop, asking him if he had no more sense than to come out thus publicly, and declare things which the people are not able to bear? He then concluded by cautioning him to be silent in future, and be more careful as to what he preached; without, however, giving a hint about his removal, or even charging him with having preached what was not true.

We know nothing farther of this Varjabed's character, or history, except that he is a native of Constantinople.

At Erzroom is a bishop, who was formerly at Broosa, and who is strongly in favor of the Lancasterian system of education. It was at his suggestion that the book of Instructions for that system was translated into Armenian. *See Missionary Herald for July* 1834.

At Rodosto, on the sea of Marmora, is Boghos Varjabed, a very particular friend of ours, with whom we have had much intercourse, personally and by letter. He seems truly enlightened, and desirous of doing all he can for the good of his people. We have often mentioned him to you and therefore we will not enlarge in this place. The Armenian people at Rodosto are very bigoted, and have made efforts to have him removed, but hitherto without success. He was once a pupil of Peshtimaljean. We know several other Varjabeds, who are themselves quite dissatisfied with the forms of their church, and some who would like a reform, though they do not know how to go to work to bring it about.

There are two or three important points to which we beg leave to direct your particular attention in reading this communication.

1. How much missionaries here may do by *proxy*. We believe that the Lord has raised up two young Armenians (and we hope he is preparing others also) for the special purpose of conveying the light of the pure gospel to the hearts of their countrymen. If we were to say in substance the same thing to the people, still from our unacquaintance with all the powers of the language and from our different habits and customs, we could not expect to produce one half of the effect: and again, the fact that they belong to the same church and community,

and were educated in the same way, has prodigious influence. We feel that the Lord will highly honor us, if he permit us to train up and qualify, so far as instruction and external means are concerned, a few such young men, to become teachers and preachers of the gospel to their countrymen.

2. It is remarkable how much as actually been accomplished with almost no opposition. It is well known to all the priests and people that Sennakerim and Hohannes are attached to us, and have imbibed our notions, and yet nobody molests them, but, on the contrary, they are generally esteemed. And although many others are more or less inclined to the same side of the question, yet no noise is made about it. The fact is *we* carefully abstain from controversy in reference to the *external forms* of religion, and so do our young men, knowing that these things will regulate themselves when the *hearts* of the people are right, and feeling that our chief business is to preach repentance towards God and faith towards our Lord Jesus Christ. We do not imagine however, from what we know of the gospel, and the character of the human heart, that the victory will be won without opposition. Indeed we have been disappointed thus far, that there is not more, and if it shall eventually come, we shall not despair of the work of the Lord.

3. It is remarkable that, so far as any good influence has been exerted among the Armenians, it has been almost exclusively confined to the clergy or the sons of the clergy. The example of the Varjabed and the priests mentioned are already before you. Sennakerim's father is a priest. Hohannes father is a priest, and so are Maghakia's and Sennakerim's the 2nd; and Sarkis is the grandson of a priest. Among the Armenians of Constantinople and vicinity the clergy seem to be in advance of the people, as to preparation for the work of reform. Among the Greeks, on the contrary, the people are far in advance of the clergy. To help you to account for this difference, we would remind you of the rule in the Armenian church in Constantinople that no person can be ordained priest unless he has first gone through a course of study under Peshtimaljean; and we may also add that most of the young men alluded to—the sons of priests—were once pupils of this teacher.

In conclusion, we would state that we have the purpose of soon opening a high school for the Armenians, in which the English, Italian, and French languages will be taught, and also arithmetic, geography, history, astronomy, etc. Peshtimaljean is delighted with the plan; and indeed he himself proposed it, though he knew not that we had any such purpose. We have a commodious room connected with Mr. Goodell's house nearly fitted up, and Mr. Paspati is to be the principal instructor.

And now you will unite with us in praising God for his goodness to us hitherto; and while we rejoice and give Him all the glory, we desire to humble ourselves and mourn over our remissness. Alas! we can see much that we might have done, that we have neglected, and we feel disposed to ascribe the degree of prosperity that has attended our poor efforts to the influences of the Holy Spirit sent down in answer to the fervent prayers of our Christian brethren in America. Let those prayers continue to ascend, and we doubt not the Lord will perform a work here, the tidings of which shall cause wonder, thanksgiving, and joy on earth and in heaven.

We add, extracts from Mr. Dwight's journal, of later date, than the foregoing joint narrative, illustrating the spirit of inquiry, and the progress of truth among the Armenians—

Oct. 15, 1834. To-day Sennakerim, whom I must call our native Armenian missionary, went over the water to the city of Constantinople, as he is in the habit of doing frequently, for the purpose of conversing with those who are disposed to talk in a friendly way on the subject of religion. We had to-day particularly requested that he would consult our old friend, Peshtimaljean, in reference to our projected High School for the Armenians. The teacher was delighted with the plan, and expressed a decided opinion, that after a few months trial, the people will be satisfied, and our room will not be sufficient to contain all the scholars. He remarked that we shall be regarded as benefactors of his nation, and that by and by, we may expound the Scriptures, preach, and in short, do whatever else we please in the school. He also said that the school will give us so much influence among his

people, that we may eventually open other schools, and use any other means for the good of the Armenian nation.

He spoke of two vartabeds, both in high stations, who, he said, are enlightened men, but without principle. They are wholly governed by the prevailing opinions and wishes of the people among whom they may be placed for the time being. If they find the people of the old school, they are themselves of the old school. If they find the people enlightened and desirous of schools and instruction, they profess to receive the Bible as the only standard of truth, and to regard schools as an excellent thing. "In short," said the teacher, "they are just like an empty cistern. If you put your head to its mouth and say *boo*, the cistern says *boo;* if you say *bah*, the cistern answers *bah*." —It is to be feared that there are many such empty cisterns among the clergy of this country. "They have forsaken the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, which can hold no water."

27. Sennakerim visited a priest in Constantinople, at the particular and repeated request of his father, who also is a priest. The one he visited holds a high rank in the patriarch's church, and is a well educated man. His eyes are opened to the errors of his church, and he did not hesitate to express his views very openly to Sennakerim. He condemned particularly the use of images and pictures in the churches, saying, that it is plainly antiscriptural. "Well," said S., "if this be true, does it not follow that it is a sin to introduce pictures into the church and to use them."—*Priest.* "Most certainly, it is sin." —*S.* "Can you then, as a priest, go into the church and perform the usual ceremonies before these pictures without committing sin." *P.* "No."—*S.* "What do you intend to do in future, will you persevere in these sinful practices against your own conscience?" *P.* "That is a subject about which I see I must think very seriously."

Sennakerim procured from this priest a manuscript book, which was written by another priest some ten or twelve years ago, in which nearly all the ceremonies of the church are fearlessly condemned, being tried by the standard of the Scriptures. "I have sometimes seriously thought," remarked the priest, "that it is my duty to take this book,

on some day when there is a great concourse of people in the church, and to go into the pulpit and say to the multitude, 'I have a sermon to preach to you to-day;' and then to read this book through. I know it would expose me to persecution and perhaps to death; but if possible, the whole book should be read, and then they may do what they like with me."

28. The kooyoomjee (jeweller,) whose name is Melchizedek, and who is an important member of the Armenian synod, began to talk openly in a session of this body the other day, about the intercession or the mediation of saints. He declared that it is a mere invention of men, there being nothing of the kind in the Bible. An old priest present, who had once been a miller, was much shocked, and set himself to oppose the kooyoomjee, saying, "You have no business to say such things," etc. The kooyoomjee afterwards related to the wakeel of the patriarch the whole story of the conversation, both of what he himself had said, and what the priest had replied. Said the wakeel, "Why do you go to that man with such questions? He is a mere miller. Ask him about flour and he can inform you; but what does he know about subjects like this?"

Dec. 1. Sennakerim has an aunt in Constantinople whose eyes have been wonderfully opened of late. She was one of a company of females to whom S. preached on the love of God, about two months ago, in his father's house, at which time she was very tenderly affected. She has since been led to inquire seriously into the grounds of her former confidence, and the result has been that she finds she has trusted to a refuge of lies. She is now convinced that the Scriptures are the only true standard of faith and practice, and her great desire seems to be to know what the Scriptures teach. We have sent her a copy of the New Testament and also some scripture cards in the Armenian language. The latter she has hung up in her room, and in this way occasion is afforded her for frequent conversation with her visitors, which, as she is a woman of rank are quite numerous.

She was formerly very gay, and her house was a place of resort for those who wished to pass their vacant hours in plays and games of chance. Now she has lost all

relish for these things, and her whole delight is in talking about the gospel of our Lord Jesus Christ. She seizes upon every occasion to converse with her visitors, and she addresses them in the plainest terms without fear, as she, being a female, has a liberty of speech which does not belong to them. They would be exiled, where she would not be molested. She is a widow, and has a son, a merchant, who is also much enlightened. Her house has an air of seriousness and religion about it, which is very uncommon, if not altogether unknown, in Constantinople.

6. Sennakerim has been for three days over in Constantinople. He spent one night at the house of his aunt, and in the evening many persons assembled knowing that he was there. The conversation was wholly religious, turning upon the fundamental truths of the gospel, and after Sennakerim had left them and returned home, they sent him many thanks, and begged that he would visit them often. His aunt's house is situated in that quarter of Constantinople called Yeny Kapoo (New Gate), where there is a little Armenian community, who, from their situation, have peculiar privileges. This district is without the walls of the city, on the sea of Marmora, though surrounded itself by walls, forming a sort of independent castle, inhabited wholly by Armenians. On this account they have great freedom of intercourse with one another, and can spend their evenings in visiting one another, while in other parts of the city, they are prohibited from leaving their houses after dark. It is pleasing to know that many in this district now spend their evenings in examining together the word of God. Who can tell, but that this may be the place where first a reformed Armenian church shall be formed, where the gospel shall be publicly preached, and many souls be converted to God.

April 28. We have many evidences now, that light and liberty of conscience are springing up in the Armenian church. Not long since, one of the most respectable and influential Greeks of this place, whom I shall call Mr.A., met an Armenian banker in the presence of some other company, among whom was a Mussulman of distinction. As it was at the time of the long fast before Easter, and also the Turkish bairam, the conversation

turned on fasting. The Armenian, taking a copy of the New Testament from his bosom, said, "This is my standard. These fasts and feasts were all ordered and arranged by man, and I care nothing about them. The Scriptures of the Old and New Testaments contain all that is necessary for salvation, and I want nothing more." "Be careful," said Mr. A. softly, "be careful what you say, for you are overheard." The Armenian replied in a still louder tone, "I care not who hears me, even if it be the whole world, for I speak what is true."

29. The number of those who style themselves protestants, among the Armenians, is rapidly increasing. S. has been about in some of the villages lately, and he finds in these, as well as in the capital, a disposition, everywhere, to talk on religious matters, and in every company of three or four or more, he invariably finds some who are ready to avow their attachment to the Bible as their only guide; and even when a part of the company are very bigotted Armenians, there are always some who fear not to speak out in the most public manner in favor of the Scriptures.

Many, no doubt, claim to be protestants, who have very little acquaintance either with themselves, or the truth; but then this is a first step and an important one;—not the mere assumption of the name, for we would gladly exclude that altogether, but the receiving of the Holy Scriptures as the only and all-sufficient guide in matters of faith and practice. The testimonies of the Lord are indeed wonderful, as the Psalmist says, in breaking down prejudice, and removing the rubbish of centuries from the mind. "The entrance of thy words giveth light; it giveth understanding to the simple." It is truly marvellous how rapidly darkness flies away, and inveterate bigotry, and a host of evil habits of thought, and dispositions, which appeared to present insuperable barriers to improvement,—all vanish before the simple truth of God, as it is found in his word.

I have been pleased to see that Sennakerim and his companions are tenderly alive to some of the dangers to which their countrymen are exposed in the present state of reformation among them. For example, they are afraid lest many of the Armenians, when they become convinced

that their church is all a lie, will consider all religion as amounting, substantially to the same thing, and make their escape to infidelity. This solicitude will tend to make them cautious of what they say, and careful also as to the manner in which they attack error. I am not aware, however, that hitherto any of the Armenians have become free thinkers, nor do I imagine that, as a nation, they are particularly exposed to this evil.

The Kooyoomjee, to whom I have often referred, is truly an enlightened and zealous reformer. He formerly talked much about the corruptions of the church, the intercession of the saints, the character of the virgin, etc.; but now almost his only topic is the new birth.

Serkis Varjabed was mentioned in our last joint communication, as being one of the little fraternity of enlightened Armenians. He has ever since been private tutor in the family of one of the first Armenians here, the banker of the reis effendi, I think. His situation has scarcely been tolerable to him, as he has been confined almost entirely to the house, and cut off from intercourse with his friends. Recently, however, he has had occasion greatly to rejoice, that his labors upon the eldest son of the banker, a youth of about seventeen, have been blessed by the Spirit, as he hopes. This young man has had his mind wonderfully enlightened by the gospel, which is now his constant study; and Serkis calls him a christian brother, though, as we have had no opportunity of seeing him, as yet, we cannot form an opinion of his true religious character. He is now in the habit of reading and explaining the Scriptures to his father's servants. His talents are good, and his station very commanding.

The present is obviously an important crisis in the Armenian church, and the missionaries and those for whom they labor should be remembered in the prayers of the churches.

MISSIONARY PAPER, NO. 19.

A CALL TO PERSONAL LABOR AS A FOREIGN MISSIONARY.

By the Rev. William S. Plumer, Petersburg, Va.

Affectionately and respectfully inscribed to his young brethren in the ministry, or in the course of training preparatory to the ministry.

I will send thee far hence unto the Gentiles.—Acts xxii, 21.

The moral condition of nations, not evangelized, remains substantially the same that it was when the apostles began their stupendous labors. The very essence of every system of manners, morals, and religion, not evangelical, is corruption—gross, foul, deep, total corruption. We have some pictures of heathenism, drawn by the pencil of plenary inspiration, that are to the life, and never were, and never will be caricatures. The folly of heathen worship is matter of divine ridicule. Read the one hundred and fifteenth Psalm, and the fortieth and forty-fourth chapters of Isaiah, if you would learn the judgment of the Eternal, respecting heathenism.

The corruptions of heathenism on some points, it is a shame even to speak of. If the reader will have the kindness to read the first chapter of Paul's epistle to the Romans, the sixth chapter of the first epistle to the Corinthians, together with the second, fourth and fifth chapters of the epistle to the Ephesians, he will see what heathenism was in Martyr days. And what it once was, it still is. Were we to undertake a new delineation of hea-

thenism, we could not, in truth, add or remove a single feature, without injuring the graphic description given in the Scriptures referred to. Ignorance reigns in terror. Superstition has rivetted her massy iron chains, and bars, and bolts, on mighty men and nations. Perfect mummeries are preferred to intelligence or intelligible devotions. Horrid midnight orgies, and silly orisons, are celebrated with untiring zeal. The smoke of most abominable incense ascends from ten thousand altars. In every heathen nation are countless habitations of cruelty. And no heathen nation, ancient or modern, has ever had in its language a word that signified to their minds, what we mean by "*holiness*" or "*sanctification*," applied to the heart. And if they had not even the *name* of the thing, is it probable that they had the *thing* itself?

It was to a people thus base, and blind, and corrupt, that God said he would send Paul. "I will send thee far hence unto the Gentiles." It is intended to use this portion of Scripture as a foundation for some remarks in reference to the subject of personal entrance on the work, of Foreign Missions. The subject is grand, and has a much closer connection with the duty of the church than has been generally supposed.

The first remark on this subject is, *That there are two great objects, neither of which may be lost sight of in christian effort, and by christian ministers.* The first regards the retaining of ground already gained—the maintenance of evangelical doctrine, discipline, and worship, in their purity and power, in all places where the gospel is now preached, and christian institutions are now planted. This is a matter of overwhelming importance. Could the church have maintained her cause and her purity in the east, from the days of Constantine until now, it can hardly admit of a doubt, that ere this, the *entire earth* would have been girded with the mantle of holy love. Instead of this, however, she has been wasted away to a ghastly skeleton. The poison of error kills her children so soon as they be born; and the sorcery of sin has maddened almost every head and heart in all those regions, where Christ suffered, and Paul preached, and Chrysostom thundered, and Athanasius resisted, and Augustine reasoned. So that, in a peculiar sense, the

church, in all those regions, must, "do her first works." Hence, appears the importance of christian effort and a christian ministry *at home.*

The other great object to be kept in view is, the making of conquests to Jesus Christ, in the region and shadow of death; the unfolding, and planting in impregnable fortresses of holy love, and entire devotion, the banner of the great Captain of our salvation. This is, by far the greatest work, to the accomplishment of which the church is now called to make sacrifices, endure hardness, practise self-denial, and make full proof of her power with God and man. Hence appears the mighty importance of holy effort, and a scriptural ministry *abroad.*

In reference to a call to the work of the ministry in general, no remark is to be offered at this time. But it may neither be useless, nor unseasonable, briefly to discuss a few questions and matters connected with the subject of a call to become a foreign missionary. "I will send thee far hence unto the Gentiles." The remarks offered will be chiefly and peculiarly adapted to ministers and candidates for the ministry of the gospel; although others may be involved in them also. For it is certainly true, that farmers, printers, mechanics of many kinds, teachers, male and female, physicians, &c., are required to the perfect organization, and especially, to the demanded enlargement of missionary enterprise. Let not then any individual settle it in his own mind, without candid inquiry, frequent reflection, and earnest prayer, that he is *not* required to bear a *direct* part in this great matter.

The first remark offered on this subject is, that every man is bound by most solemn, and perfectly indissoluble obligations, to inquire, not only what God will have him to do; but also, when, and how, and where he will have him to do it. He, who held the seven stars of the seven churches of Asia in his right hand, claims the right and asserts the prerogative now, as well as formerly, of saying where his people and ministers shall live, and labor, and die. He, who directed James to Jerusalem, John to Ephesus and Patmos, and Paul to the gentiles, still has the government on his shoulders, and cannot be pleased with any exhibition of self-will, either in the choice of a mode or field of labor.

Again: The basis of a call to preach the gospel among the heathen, must be a call to the work of the ministry in general. A man, therefore, having satisfied his mind, that he is called to the work of the gospel ministry, has a solid foundation for the inquiry now instituted. The converse of this statement is also true.

Furthermore: God, in his adorable providence, has so ordered missionary affairs, that a man must not wait for a voice from heaven, or an angel, or a synod, or a presbytery, or a council, or a missionary society, or even for a brother to present the matter to his mind, in order to bind him to a most solemn, honest, and thorough canvassing of the question, "Shall I go to the heathen?" Formerly ecclesiastical courts and councils designated missionaries; but now we have the voice of God only in his ordinary Providence and Spirit, saying: "Whom shall I send?" And personal love, and zeal, and devotion, must give the answer: "Here am I; send me." Whether the churches have done right in declining so extensively the practice of nominating brethren for a foreign field, need not now be determined. Perhaps, in this, there has been error. It might do good, great good, to adopt a late suggestion;* and have fifty pastors of Presbyterian churches, designated to the foreign department. Be this as it may, a man may not innocently wait for such designation as a requisite to a solemn consideration of the subject. It is worthy of notice, however, that even in days of infallible guidance, neither councils nor apostles seem to have exercised themselves much, in dividing the harvest field to the several reapers. The Great Head of the Church, even then, disposed of this business very much without human interference.

It is not superfluous to state that there is nothing supernatural, nay, not even any thing of religious romance in becoming a foreign missionary. There was a time when the halo surrounding the tomb of a Brainerd or a Martyn, or even the person of a foreign missionary, was peculiar and unusual. But of late, things are different. The time has nearly come, when intelligent Christians do not for a moment suppose that the spirit leading a man to Siam, or China, or Ceylon, or Greenland, or Patagonia, or Africa,

* The suggestion was made by the Editor of "The Presbyterian."

for Christ's sake, is any other than the spirit which leads a man to be a devoted servant of Christ in the hoary mountains, the retired valleys, or populous cities of his native land.

It is also not to be forgotten, that if there be in our habits, constitution, temperament, education, talents, gifts, graces or wishes, any thing peculiar, and leading us to prefer, or making us specially fit for any particular field, station, climate, language, people, or department of labor, we can be gratified or suited. And it ought to be matter of gratitude to all whom it may concern, that so intelligent, and in every way excellent advisers can be had in our own country, enabling one, even at home, to determine with tolerable accuracy, where he may compass the most good in his short life-time.

It is important to state that there is a very common error in the method of stating and considering the question of personal engagement in foreign missions. Men ordinarily say thus, "Why should I leave home, and country, and friends, to go abroad?" when they ought to say, "Why should I cling to home and country, and friends, when hundreds of millions of my race are ready to fall into an eternal hell, and have no one to point them to the Lamb of God?" This error betrays gross ignorance of the state and claims of the heathen world, or a disregard of those claims when known, or a cowardly selfishness, which shrinks from self-denial and duty, because not pleasant to flesh and blood.

Such being the posture of this business, this question now comes up fairly to our view. *Taking the foregoing statements as true, what constitutes a call to the labors and rewards of a foreign missionary?* Let us first attend to those points of discussion which relates to QUALIFICATIONS.

In the first place, much stress has often been laid upon the possession of a vigorous constitution and sound health, as a qualification for foreign labors. Without affecting to deny the value of a good constitution, and vigorous health, as great comforts and blessings in themselves, permission will nevertheless be demanded to state, that evidently undue importance has been attached to this item in reference to the ministry, both at home and abroad. If a man must endure languor, and buffet disease, and

his tossing to and fro until the dawning of the day, may he not expend his remaining energies in publishing the gospel, as well as in mercantile transactions, or in husbandry, or at the bar? And if he may do this in his native State, why may he not do it in Africa, in Burmah, in Ceylon, in the islands of the sea, or among the Indian tribes of North America? To shut our mouths on this subject, so far as they ought to be shut, God has raised up and put into the ministry such men as Timothy, who "had often infirmities," as Owen, who was willing to give all his learning for sound health, as Richard Baxter, who spoke and wrote as if already in his winding-sheat, as Thomas Scott, who prepared to preach by the use of an emetic on the day previous; as James P. Wilson, whose almost bloodless countenance, for years, gave proof of the disease that preyed upon the body. Indeed, reference might be made to an army of the honest and most successful of the soldiers of Jesus Christ, who have fought, and toiled and died in the cause of redemption. And, as if for the very purpose of cutting short our excuses and cavillings, God raised up, and kept alive on heathen ground, in the midst of enormous sufferings, great labors, eminent usefulness, a Brainerd and a Martyn, than whom no men have shone in the history of modern missions with greater lustre, nor perhaps shall shine, until the kingdoms of the world become the kingdoms of the Lord.

Besides, how does a man know but a change of climate and habit of living might restore to perfect soundness his present enfeebled body? If we go to the south of France for health, why not go to the Sandwich Islands, or Ceylon, for the same? Even extreme hardship has saved a sinking constitution, when nothing else would. But, says one, and he perhaps a minister of the Gospel—"A man *must* take care of his life, and must not endanger his health." Is this *true?* Does the ***Bible*** speak thus? Hear the word of the Lord. "I count not my life dear" —"I am willing to spend and be spent"—"I am willing, not only to be bound, but to die, if need be." "He that hateth not his life cannot be my disciple." "He that saves his life shall lose it." The Scriptures are full of sentiments very averse to the carnal reasonings of men. It is true, that if health has so far failed, as to destroy all reasonable hope that the man would be more

than a burden to the cause; then such an one ought to remain at home. Otherwise, health does not seem to be a point deserving such prominence in the consideration of this business. I shall not easily forget the words of a dear brother, destined to Africa, as he gave us, at his embarkation, the last cheerful farewell, and said, "*I am willing to be sick and to die for Jesus Christ.*" A little of the spirit that dictated this expression, would make great changes in our views, if hitherto we have been in error.

2. *Patience in enduring privation and want of a temporal kind, is another subject worthy of our attention.* Patience in any man, is a high virtue, and is, to its possessor, invaluable. Beyond doubt, the foreign missionary may need much patience, in enduring the want of almost all earthly comforts. At least, he ought to be ready for such exigencies—armed for the battle. But suppose, when a man is urged to weigh the matter of personal entrance on the work of foreign missions, he replies, and in truth too, "Oh, I am impatient of privation—I cannot bear burdens;" does this excuse him? Did not God command him to "learn to endure hardship." "No man that warreth, entangleth himself with the affairs of this life, that he may *please him*, who hath chosen him to be a soldier." 2 Tim. ii, 4. If we are Christ's, one evidence of that fact is, that we please not ourselves. But again, if we have never learned, both how to abound, and how to suffer want, it is time that we had. We can never learn any sooner. Let us then put ourselves on a course of rigorous self-denial, court hardship as we can possibly bear it; learn to say, as St. Augustine, "Oh how sweet it is to deny ourselves these earthly sweets, how pleasant to forego these temporal pleasures; and, like Christ, be satisfied, if such be the will of God, not to have where to lay our heads, if we may but find our meat and drink in doing the works of him that sent us, and finish our course with joy." It is said, "practice makes perfect." A little more exercise in this point of godliness, would be of much service. And if we can subdue our impatience and aversion to suffering for Christ, then we shall be ready for any good work in any place. "Let patience have her perfect work."

Cheerfulness of mind, an habitual buoyancy of spirits, and an elevated frame of feeling, have often been mentioned as of great importance to the foreign missionary. It is undoubtedly true, that some persons, having great natural timidity, and tendency to despondency, and having gracious principles only, in a very feeble or languid state, are unfit for usefulness any where, until they shall learn to live nearer to God.

But the necessity of cheerfulness is rendered more prominent than it deserves to be, and withal, has misrepresentation often connected with it. In the first place, *natural cheerfulness* and *buoyancy* of soul is not the thing required. The cheerfulness, that can be relied on, is a divine quality. Read Isaiah xl, 29—31; and Zechariah xii, 8. The history of Jeremiah also furnishes sound instruction on this subject. He is appropriately styled the weeping prophet; he began his ministry in the fearfulness of youth; he lived in troublous times; he had great natural timidity; he was scorned by his countrymen; he was persecuted by strangers; he was a prisoner to the enemies of his country; he died in captivity; he was filled with sighs, and groans, and tears, and cries of woe. See Jeremiah ix, 1. and xv, 10. Yet it may be safely questioned, whether Elijah or Samuel would have equalled Jeremiah in usefulness, had they been placed in his stead. We have an example of usefulness also in one who was naturally, morbidly, and habitually despondent, shining with unusual holy splendor in the catalogue of modern missionaries. It is almost needless to say, that reference is had to David Brainerd, all of whose missionary life is spent in a manner much resembling that of Jeremiah. Is cheerfulness then necessary to usefulness? Nay, has not God forever settled this question by the declaration of the great proto-missionary, Paul, who says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." Rom. ix. 1, 2. Ought Paul to have waited until he could become merry of heart?

Finally, let a man be anointed with the oil of holy gladness, and, however much his natural spirits may give way, he will have acquired the divine art of "rejoicing in tribulation." It is hardly to be questioned, that the happiness of many in Christian lands would be augmented,

were they willing to go to the heathen. As they now are, worldliness, selfishness, tedium and ennui, are rotting their bones.

Some sound knowledge of human nature has often been mentioned, and very correctly too, as essential to usefulness at home or abroad. Other things being equal, it is undoubtedly true, that he who is the most perfect scholar in this department of nature will be the most useful. To present summarily all the truth on this branch of our subject, let it be remarked, that there are many posts in the foreign department of christian effort which do not require any more extended knowledge of men than an ordinary pastoral charge in this land. Again: He, who has good sense, and a pious heart, and is willing and able to understand and receive the Bible account of man, will soon learn all the great principles of human nature, and will readily acquire some skill in dealing with it. The Bible, above all books, gives just and deep views of human nature. Study the Bible and learn mankind. This thought may encourage us in the business, that human nature is the same in all countries, ages, and grades of society. Supreme selfishness governs all unrenewed men.

A capacity for acquiring, with some degree of facility, a knowledge of languages, is certainly desirable in all ministers of the gospel, yea is ordinarily needful to the workmen, who need not be ashamed. Yet it is painfully manifest, that there has been a remarkable disposition to give to this matter a weight which it does not deserve. Who ever heard of a man objecting to a residence in France, Italy, St. Petersburg, or Constantinople, because he had not a capacity for acquiring with ease a strange language? None. Let the hope of gain be raised high, let "the clink of mammon's box" be heard, and men will go any where; will, in defiance of physical dulness of mind, in a short time learn to speak fluently of gold, and silver, and trade. Just so ought it to be in the missionary cause. Besides: the most difficult languages have been already mastered; and the greatest difficulties in most languages have been overcome. Moreover, many of the languages, where missionaries are now wanted, are learned with great facility. Some missionaries have learned to preach in a heathen language in a single year;

and some in even a shorter time. So that, while it is true, the greater our capacity for any valuable acquisition, the better; yet the way is as open on the score of language, as a man of good sense and deep piety need desire it to be. Indeed, in some of the schools, as among the aborigines of America, the plain English itself is taught. So that there can be no insurmountable difficulty.

So much of a calculating mind, as can lay a judicious plan, and prosecute it for years, or for life; providing, at the same time, against sudden reverses and unexpected difficulties, is a desirable quality in any man, who would make his life and labors very useful in any place or manner. Of course, the foreign missionary would reap the full advantage of such a mind. But, then, let us consider that the importance and influence of this consideration can be modified almost indefinitely. If a man is to be at the head of an entire mission; is to go to places and people of a very peculiar character; or is in any way to be very delicately situated, or very highly responsible, then he ought to be a wise, calculating man. But it is an exceedingly small number of men who can be leaders, or unusually responsible, in affairs of church or state, at home or abroad. And the number of leaders in the missionary enterprize does not increase in proportion to the enlargement of operation.

This suggests the very important remark, that a willingness to obey, to be second, yea, to take the very lowest place assigned us by our brethren, is essential to our usefulness in a foreign station. Pride, ambition, self-conceit, self-will, and all kindred sentiments must be mortified, if we would be fully prepared for this work. No man can well command, who knows not how to obey; no man can well direct, who has not himself submitted to direction. Subordination, yea, even co-ordination, requires that lowliness reign in the heart and mind.

An ability or tact in adapting one's self to occasions, so as to be kept from fatal surprisals, is of great value to every minister, and in some foreign stations, incalculably so. Yet at many stations, things seem to have entered such a regular channel, and have assumed such a common-place character, that men of great resources would find but little demand for their vast versatility of powers. It is then on this subject, as it is in reference to the ministry at home, viz. that while there is at some places

scope for the exercise of the greatest powers and resources, there is also, at other places, room enough for talents and powers of slow action, and of rather tedious mediocrity.

Much has been said of the importance of ardent love to the cause of missions, as a qualification for the work. Doubtless, he, who does not ardently love the cause, will do it less disservice by remaining at home, than by going abroad. For the clearing of this matter, let a few things be said. First: love to the cause of missions is nothing but love to souls and to Jesus Christ, shown in a particular way. Of course, just in proportion as a man loves souls and the Savior, will he love the cause of missions. Then he, who loves not the cause of missions at all, loves not men or Christ at all; and he, who loves not the cause of missions ardently, loves not his race or the Redeemer ardently. Of course, he, who loves not the cause of missions ardently, is not fit to be a minister in any place or country. And the piety of any man is nothing worth, if it do not lead him to yearn with bowels of tender compassion towards the dying heathen. Besides: if you have not ardent love to the cause of missions, it is your crime, your sin, and not your excuse. Every man is verily guilty concerning his brethren—is truly condemned by the law of love, who does not earnestly pray and labor for the period to arrive, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Isaiah xxx, 26.

Great personal industry is a quality of indispensable requisition in a foreign missionary. If men will creep, and crawl, and lounge, and rust, and rot, let them stay at home; let them not go to bring odium and death on christian precepts in heathen countries, by an example of slothfulness. Sleepy dogs may as well be kept in the house as be put on the watch. Yea, it is unwise in the least to rely on their vigilance. It is better to have none, than such. Up to this day, it is true, that slothful habits, or even the lack of great personal industry have clothed their subjects with amazing guilt, and have brought a harvest of death on the souls of their hearers. None but the Infinite One can tell what hundreds of ministers, and thousands of their people are this day suffering in the world of woe, on account of this dreadful sin. And if industry be important at home, it is still more so, if pos-

sible, to him who goes abroad. To be ever on the alert, watching for opportunities of usefulness, making every hour in the day advance the cause, is the only way to make a life eminently useful at home or abroad, but especially abroad. Well prepared as Henry Martyn himself was for foreign labors, even he lost the best opportunity of usefulness, which he had for months in India, and simply for want of giving good heed. Let no man comfort himself and sit down quietly, thinking himself not called to engage in foreign missions, because he has not industrious habits. If he have them not, he is guilty, and will continue guilty until he acquire them. Any *minister* without such habits is pre-eminently guilty, be his station and talents what they may.

It is also true, that no man ought to be sent by the church on a foreign mission, who feels an unconquerable unwillingness to go. And yet, this remark needs explanation. Jonah was called to go on a foreign mission, even to Nineveh, yet was he exceedingly unwilling to go. But God made him willing before He left off chastening him. The unwillingness referred to, is rather a hindrance to the church in sending us, than an evidence that we are not called. So of other disqualifications alluded to in this essay—they may often justly hinder the church from sending the person in whom they are found to the heathen, while they furnish him with no excuse for not going. By self-discipline, watchfulness, and grace, he ought to rid himself of them. No man is excusable for not possessing, in a good degree, every requis.te moral qualification for the missionary work. Even a holy prophet once heard the solemn inquiry and reproof, "What dost thou here, Elijah?" 1 Kings xix, 9, 13. A man may feel an aversion to any plain duty, yet that aversion does not excuse, but rather condemn him. If the path of duty be otherwise plain, let it be our constant aim to be willing to be, to do, or to suffer any thing for Christ's sake, and that joyfully. The more willing the better.

It is of vast importance, that the whole church of God, but especially ministers, and most especially foreign missionaries, should cultivate strong faith in God, and in particular, a firm belief in all the promises respecting the final conversion of the world. It was

only "by faith Abraham went out, not knowing whither he went." Heb. xi, 8. It was only by faith that Paul "went to Jerusalem, not knowing the things that should befal him there, save that the Holy Ghost witnessed in every city, saying, that bonds and afflictions did abide him." Acts xx, 22, 23. A foreign missionary, without lively faith and hope in God, would be, even as to this world, in a worse state than a ship without helm or anchor. By a careful perusal of Scripture prophecy and promise, and by hearty prayer to God, the missionary must also settle it unwaveringly in his mind, that Jesus Christ shall have the heathen for his heritage, and every part of the earth for a possession. The Scriptures will also fully justify the firm belief, that the day of the Lord draweth nigh, and that the year of his redeemed is not far distant. A firm belief of this will mightily encourage and animate him. Without strong faith on these subjects, the foreign laborer will be but a reed shaken with the wind, when the blast of the terrible ones is as a storm against the wall.

So much, on the score of qualification, it was our duty to state. Perhaps every important point has been noticed, so far as qualification for this work is to be added to qualification for the ministry in general. If we have not these qualities, or any of them in a sufficient degree, yet if we can and shall by any means acquire them, then our way is clear.

In ascertaining a call to the field of foreign labor, reference must undoubtedly be had to the leadings and actings of God's wonderful providence. These acts of Providence, in addition to those which lead us into the ministry, are very numerous. When favorable, they generally relate to the fact and manner of bringing the subject of missions before the mind; riddance from the duties and embarrassments created by the indispensable obligations of justice, faith, mercy, or filial piety, and provision for our maintenance, while in the field of foreign labor. These and kindred topics are the chief matters, which receive direction from God's providence; and, if there be no other acts of God's government of an opposing nature, His will may be esteemed to be clearly and conclusively expressed.

So much of the matter of a call to a foreign field, as relates to the direct agency of the Holy Spirit of God on

the heart, is, perhaps, of more difficult explication. It is enough, however, to state, that over and above the bestowment of qualities of mind and heart, necessary to constitute a call to the ministry in general, added to the qualities spoken of in this discourse, there is but little left for special notice. Yet we may not omit mentioning a frequent, and often involuntary drawing of the mind to the great subject of missions, the awakening of a lively interest in their success, the granting of the spirit of special prayer for their increase and prosperity, and the holding up to the eye of the mind some of the moral grandeur and captivating beauty of the work, so as to make it appear any thing else than "a dull and melancholy exile." For our comfort and the divine glory, however, let it be said, that "the meek God will guide in judgment," on this, as on all other matters; and that, "if any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."

It is no more than duty requires to state, that persons have gone on foreign missions who were certainly never called to that work. As error, therefore, may be committed, let each one be cautious, and well count the cost, "lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish." Luke xiv, 29, 30. It is necessary for the comfort of the honest inquirer, and for the glory of God, that it be distinctly stated, that perhaps all who have erred in going abroad, have been influenced by some wrong motive, or some want of reflection, as they themselves *might* have learned, if they had with sufficient care examined the whole matter. Let it also be distinctly stated, that there is alarming ground of fears, that many who are called to the foreign field, disobey the call, and remain at home. These fears are based upon several general views of things.

In the first place, all men, who have any spiritual discernment, do lament that piety is at a very low ebb, in the church and in the ministry, at our colleges and seminaries, and every where else. Now, this is the very state of things which we would expect to result from the detainure at home of some, yea, of many, who ought to go abroad. When piety is low, those fields of labor that are pleasant to the pride, or slothfulness, or voluptuous-

ness, or any other sinful quality of man, will be sought after; while those demanding much self-denial, will be compelled to call long and loud before they will obtain a candid practical hearing.

Again: there are in the United States between four and five thousand educated, evangelical ministers. We have also a population not exceeding thirteen or fourteen millions of souls. Can it be supposed that God has called so many to labor here, and so few elsewhere, while manifestly, the door is set wide open in many countries for preaching the word of God, for distributing the Holy Scriptures and religious tracts, and for establishing schools for Christian instruction? Are not probabilities fearfully against the present state of things among us? We have here a well-educated minister for every three thousand souls, while the heathen, to whom we have inviting access, have scarcely a minister to every million of their population. What do these things mean?

Again: there is a fearful and amazing apathy among the churches and clergy of evangelical denominations. Why is this? May it not be because of the fact, that in so many remaining at home, we run contrary to the good pleasure of God, and he has paralyzed us? And now the American church may say—"From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, wo unto me." Isaiah xxiv, 16. The army of Gideon must be reduced from thirty-two thousand to three hundred, before he can conquer. The body of Christ will not have sound health until it takes more exercise, and walks and does not faint, and runs and is not weary, and bears glad tidings of salvation over mountains and billows, to the ends of the earth.

There are many other signs as decisive as those just alluded to, awaking rational fears that many of us, who are at home, ought to be abroad. But enough has been said to justify the position taken.

And now, my brethren, let this subject come home with all its force. Whatever may be our conduct now, we shall be compelled to meet this matter fairly, and fully, at the bar of God. Open your ears, and hear the distant, though distinct and deafening cry, coming from six hundred millions of earth's population, as they are sinking to an eternal hell, and saying—"Oh! give us a book and

send us a teacher, that can tell us how our immortality may prove a blessing—our existence tolerable."

Look up to the throne above, and see the Mediator of the new covenant, kindly, yet authoritatively, bowing to us, and saying, "By these hands, and these feet, and this side that did bleed, by all my bloody sweat in the garden, by all my grace in your personal salvation, by all my love and authority as head of the church, I command—I beseech you, that ye speedily 'go into ALL the WORLD, and preach the Gospel to EVERY CREATURE.'" Can we, will we, dare we, let twenty millions, from unevangelized nations, go into eternity every year, without unparalleled efforts to save them from the burning lake? "Who will go for us?"

"Are there no ministers of the sanctuary, whose usefulness would be greatly increased by leaving their people and their country, and becoming missionaries to the heathen? How many, alas! are content with a limited sphere of labor, when kingdoms and empires lie in utter destitution. Energies are exhausted upon trifles, talents are buried, and men who might be exceedingly useful are voluntarily incarcerated. Those who are commanded "to proclaim liberty to the captives, and the opening of the prison to them that are bound," must have their message first proclaimed to themselves. The missionary work demands the most exalted talent, and extensive learning; and consequently the arguments employed for remaining at home, are the very ones which render more imperative the duty of going abroad. It is true the work can accommodate itself to every order of talent and acquirement, and so can the highest stations in Christian lands; but the result in both cases will be alike. The duty of acquiring languages, translating, writing, instructing on all subjects, answering all questions, reasoning, devising facilities, managing events, in many cases practising medicine, and preaching to different classes, often in different languages, will soon convince those who make the trial, that none can be too well qualified for labors among the heathen. We speak not to discourage any, but to correct the opinions of some. None need despair of usefulness—all who feel constrained by the love of Christ should enlist in this service; but the last objection which ought to be conceived, is, that the minds of any are so vigorous and richly furnished, that the most difficult project of earth, opposed by all the forces of hell, is not sufficient to employ their powers."

May He, "from whom all blessings flow," pour down his Spirit upon us, anointing us afresh with an unction that shall abide, and enable us all joyfully to go where we are sent, and to run whither we are called, so that by any means we may "speed the flight of the angel, who has the everlasting Gospel to preach unto the nations." Amen.

MISSIONARY SCHOOLS.

[By one of the Secretaries of the American Board of Commissioners for Foreign Missions.]

It is thought by some, that modern missionaries among the heathen give too much attention to schools, and that they do this at the expense of time which ought to be devoted to the preaching of the gospel. There may have been something to justify this opinion in a few of the missions, especially in their earlier stages. In general, however, the impression is probably a mistaken one. Missionaries among the heathen will bear comparison, in respect to the frequency of their preaching, with the more zealous among the pastors at home.

Still it is admitted, that schools constitute a prominent part of the system of modern missions, and that there is no evidence of their having formed any part of the missions prosecuted by the apostles. The inquiry therefore is very natural and proper, *Why this departure from apostolical usage?* To this inquiry it is the object of this paper to furnish a reply.

Our first inquiry will be into *the extent of territory embraced by the apostolical missions.*

The inspired history gives no information that the apostles and their companions extended their personal labors beyond the Roman empire. Fabricius has collected from the New Testament the names of all the places there mentioned, at which they planted churches, some forty or fifty in number; and also the names of the different countries which they are said to have visited.* These countries were Judea, Syria, Asia Minor, Macedo-

* Fabricii Lux Evan. exoriens, etc. p. 83.

nia, Illyricum, Greece, Italy, and the islands of Cyprus and Crete, with several others of less note. Mesopotamia should probably be added, on the strength of 1 Pet. v. 13. All the principal districts or provinces of Asia Minor are named in the Acts of the Apostles. The parts of Arabia in which Paul spent several years, are supposed to have been adjacent to Damascus, and within the modern Syria; and there is no evidence in Scripture that this apostle actually made his contemplated journey into Spain. The whole territory, therefore, traversed by the apostolical missionaries, so far as the Scriptures inform us, was within the Roman empire, and formed but a part of it; and, so far as territory is concerned, but little more than was afterwards governed by the eastern or Byzantine emperors.*

If we inquire what further light ecclesiastical history throws on this subject, we shall not be able greatly to extend the travels and labors of the apostles. Mosheim gives it as the result of his researches, that "the stories often told respecting their travels among the Gauls, the Britons, the Spaniards, the Germans, the Americans, the Chinese, the Indians, and the Russians, are too recent and fantastic to be received by an inquisitive lover of the truth." "A great part of these fabulous stories," he continues, "were got up after the days of Charlemagne; when most of the Christian churches contended as vehemently about the antiquity of their origin, as ever the Arcadians, Egyptians and Greeks did." Dr. Murdock, the American translator of Mosheim, believes—chiefly in view of the authorities quoted by Fabricius—that Peter, after preaching long in Judea and other parts of Syria, probably visited Babylon, Asia Minor, and finally Rome; that Paul, after his captivity, visited Judea, Asia Minor and Greece, and returned to Rome, but did not proceed further westward than Italy; that John, after remaining many years in Judea, removed to Ephesus, where, excepting the time of his banishment to Patmos, he remained till his death; that James the younger (the elder James was put to death by Herod) spent his life in Judea; and that Andrew probably labored on the shores of the Black

* The countries mentioned Acts ii. 9—11, add Media and Parthia to the above named.

Sea near the modern Constantinople, and perhaps in Greece. "Philip," he adds, "either the apostle or the evangelist, is reported to have ended his days at Hierapolis, in Phrygia. Thomas seems to have travelled eastward, to Parthia, Media, Persia and India. Bartholomew took perhaps a more southern course, and preached in Arabia. Matthew is also reported to have travelled east, in the Modern Persia. Of Simon the Canaanite, nothing to be relied on can be said. Thaddeus, Lebbeus, or Jude the brother of James, the author of an epistle, is reputed to have preached at Edessa, in the north of Syria. Of the companions of the apostles—Timothy, after accompanying Paul many years, is said to have been stationed at Ephesus, where he suffered martyrdom under Domitian or Nerva. Titus, another companion of Paul, is reported to have been stationed in Crete, where he died. Mark, or John surnamed Mark, attended Paul and afterwards Peter, and probably preached the gospel in Egypt. Of Luke, little can be said, except that he accompanied Paul, and wrote the book of Acts and a Gospel. Of Barnabas, nothing can be said worth relating, except what is learned from the New Testament —From this account, imperfect as it is, we may conclude that the apostles and their companions scarcely extended their labors beyond the boundaries of the present Turkish empire."*

To the countries, then, which are mentioned in the New Testament as favored with the missionary labors of the apostles and their companions, ecclesiastical history adds Egypt, Southern Arabia, Persia, Media, Parthia, and India. But we have nothing that throws light on their manner of proceeding in these countries. For information of this kind, we must look solely to the missions described in the New Testament, which were in Syria, Asia Minor, Macedonia, Greece, Italy, and the islands of Cyprus and Crete. I say Crete, for although we have no account of the labors of the apostle Paul in that island, we have his epistle to Titus, instructing him how to proceed in his mission to the Cretans.—I omit Judea, as being the source of the missions, and not a heathen country.

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* Mosheim's Eccl. Hist. vol. I. pp. 55, 56.—*Note.*

Our next inquiry relates to *the state of education in these countries.*

The mere mention of Syria, Asia Minor, Macedonia, Greece and Italy, is enough for the reader of history. What were they in those times but the very foci of civilization? Where were other countries in the wide world, to be compared with them in this respect? And the time, too, in which the apostolical missions were performed, was it not in the palmy age of Roman literature? But though the evidence of the high state of general civilization and individual intelligence in those countries at that period, is unquestionable, it is not easy to show precisely what means of education were possessed by the people at large, nor to what extent the multitude was actually educated.

Two events must have exerted a powerful influence on the minds of men and on the tone of education throughout the field traversed by the apostles;—viz. the general dispersion of the Greeks, with their language and philosophy; and the general dispersion of the Jews, with their inspired books and their religion.

The Macedonians, upon the conquests of Alexander the Great, planted their colonies every where. They built Grecian cities even in Media. "On the Tigris, Selucia was principally inhabited by Greeks: to the southeast was the magnificent Ctesiphon; and to the northwest was Sitace Babylon imitated Macedonia; in its neighborhood lived Greeks and Macedonians. From thence along the Euphrates upwards lay Nicephorium, a Grecian city, surrounded also by other Greek towns; and further on in Mesopotamia was Charræ, a settlement of the Macedonians. But not to enter into details, we refer (in Appian) to a large catalogue of cities in Further and Hither Syria, which were reckoned to the Greeks. Tigranes, the Armenian, in his march to Phenicia by way of Syria, destroyed no less than twelve Greek cities. Between Syria and Babylonia we meet with the ruins of Palmyra, on which are found more Greek than Palmyrene inscriptions. Even some written in the Palmyrene character, are nevertheless in their language Greek. In Hither Syria, on the boundaries of Palestine, and in Palestine itself, the Greeks, as was natural from the situation

and neighborhood, made still greater intrusions." Antioch, the capital of Syria, was peopled by its founder with Greeks and Macedonians, and acquired a reputation for Greek refinement and science. Tyre and Sidon adopted the Greek language. Cæsarea was peopled chiefly by Greeks. Gadara and Hippos, on the east of the Jordan, became Greek cities, and the former possessed men learned in Greek science. So also did Gaza, a city on the southwest border of Judea. Philadelphia, east of the Jordan, is still majestic in its Grecian ruins. Indeed the country east of the Jordan, was towards the north Greek, and towards the south mostly in possession of the Greeks.*

In this manner were the Greek language, manners and institutions generally diffused. As early as the time of Cato, that language was understood and spoken throughout the civilized world. Homer was read in Persia, and it is supposed even in India. In Carthage navigators described their voyages of discovery, and Hannibal wrote a history of his wars, in the language of the Greeks.† "The natives generally," says Cicero, "read the Greek." During the reign of Augustus, the study of the Grecian philosophy was so prevalent, that almost every statesman, lawyer and man of letters was conversant with the writings of the philosophers. This philosophy originally embraced all inquiries about the nature of God, the origin and destiny of man, and the phenomena and powers of the material world. Afterwards the consideration of physical topics was to a great extent excluded. It is no doubt true, that comparatively few of the people knew any thing of the different sects of Grecian philosophy, yet the fact that their disciples were so generally dispersed, must have had no small influence on the minds of men.‡

A consideration of the schools and the public libraries which are known to history, will assist our impressions as

* Hug on the prevalence of the Greek language in Palestine, etc. Biblical Repository, vol. i. pp. 536—550. Prof. Pfannkuche, in his dissertation on the prevalence of the Aramean language in the same country in the time of the apostles, restricts the use of the Greek to narrower limits. Bib. Repos. vol. i. pp. 317—363. The reader will incline to the views taken by Prof. Hug.

† Schlegel's Hist. of Literature, vol. i. p. 111.

‡ Eschenburg's Manual of Class. Lit. translated and edited by Prof. Fiske; and Enfield's Hist. of Philosophy.

to the state of education in those large cities, in which were the *recorded* labors of the apostles and their associates. Athens for many ages had been renowned for her schools, which were resorted to from all quarters by those who were eager for learning. In the period under consideration they had rivals at Apollonia on the western shore of Macedonia, where Augustus finished his education, not far south of Illyricum and Dalmatia; at Rhodes; at Pergamus, where was one of the seven churches; at Tarsus, the birth-place of Paul; and especially at Alexandria in Egypt. The law school at Berytus, in Syria, was of a subsequent date; and the schools of Antioch, Smyrna, Cæsarea, Edessa and Seleucia, were of Christian origin, and arose after the death of the apostles. The Christian school at Alexandria was opened in the latter part of the second century. But the school of pagan philosophy in that city, at the era of our Saviour's advent, was thronged from all quarters, and is said to have sent forth eminent philosophers of every sect to distant countries. The celebrated library at Alexandria needs no description. About one hundred and fifty years before Christ, Pergamus contained a library of 200,000 volumes, rivalling the collection of the Ptolemies. Before the era of our missions, Mark Anthony had presented it to Cleopatra, to replace the one in the Museum, which had been destroyed by Julius Cæsar during the siege of Alexandria.

As to the influence of the Jews in their dispersion, it may be remarked, that as long ago as the reign of Ahasuerus, or Artaxerxes Longimanus, they were found in considerable numbers in all the provinces of Persia. The evidence of this is in the book of Esther. At the commencement of the Christian missions, this people were dispersed over the Roman empire. The geographer Strabo, quoted by Josephus, says, "The Jews have already passed into every city; nor were it easy to find any place in the world, which has not received this nation and been occupied by it." Strabo flourished in the Augustan age. At that time the antiquities and sacred books of the Jews began to attract the attention of pagan scholars, and conversions from paganism to Judaism were not uncommon. Synagogues composed in great measure of proselytes, existed in many of the Grecian cities.

Schools are said to have been common among the Jews; and no one can doubt that this dispersion of the Jews must have had a great effect on the gentile mind.*

From all this it would seem, that education and knowledge must have been considerably prevalent in the countries where were the missions described in the New Testament. Especially is it almost certain that men of education would be found in those cities generally, in which they gathered churches. Some of them would already be among the proselytes to Judaism, and it is highly probable that these would occasionally embrace the Christian faith. The apostle Paul does indeed say, that "not many wise men after the flesh" were called. It was then no doubt much as it is now. In every city where converts were multiplied, there were a few from the less proud and ambitious classes of educated men. These would be superior to most of the apostles in respect to mere learning, and, it may be, quite equal to Paul himself, the best educated among the apostolical missionaries. In point of fact, the standard of education among the Gentiles, in Syria, Asia Minor, Greece and Rome, was at that time higher, than it was among the Jews, and the amount of education was greater.

I am now prepared *to state some facts, illustrative of the apostolical missions*, which are important to the main object of this discussion. One of the most prominent of these is, the small number of missionaries sent by the Holy Ghost into the several heathen countries. The New Testament gives no evidence that more than three apostles visited Asia Minor. If we call in the aid of ecclesiastical history, we have but four. To these add Barnabas, Luke, Mark, Silas and Apollos, and there are but nine missionaries in all. Timothy was a native of the country. So was Titus; at least he was a Greek. The list of the seventy disciples now extant, which would make nearly all the Christians named in the Epistles to be missionaries sent from Judea, is rejected by ecclesiastical writers as fictitious. But even if this list were authentic, it would then appear that not more than a dozen missionaries were sent to the countries of Asia

* Eschenburg's Manual, etc. p. 282.

Minor; and, excepting Syria, no other country appears to have been so much favored in this respect.

Now we are told that Paul and Barnabas, in their missionary tour through Asia Minor, "ordained elders in every church." Whom did they ordain? Sixteen cities are named where there were churches, and passages might be quoted from the Acts and Epistles, implying that a far greater number of churches were planted. Paul also informs Titus, that he had left him in Crete, among other reasons, that he might "ordain elders in every city." Whom? Not men sent for the purpose from the churches of Judea. Not missionaries. The elders thus ordained were chosen from among the native converts themselves.

Now, in what manner did the apostles obtain, in every city, men qualified for such a trust?

It appears that their missionary labors, so far as they are recorded in the New Testament, were in the best educated, and in some respects highly educated, portions of the world; that they were chiefly in cities, and, excepting Rome and a few others, in Grecian cities, including most of those which were distinguished for learning and general civilization in those times; that in most places they must have preached more or less to educated men, rendering it not improbable that some of these were among their converts; and that these men, with some special instructions in the knowledge of the gospel, would be fitted to preach the gospel and take the pastoral charge of churches. During the three years Paul spent at Ephesus, and the year and a half he labored at Corinth, he might have trained numerous candidates for the ministry. Wherever the apostles went preaching the gospel, they found mind in that erect, intelligent, reasoning posture, which is the result of civilization—a more learned and refined civilization even, than existed in the communities from which the missionaries themselves proceeded.

It would seem, however, that whatever was the amount of education in the communities favored with the labors of the apostles, it was impossible to supply the gentile churches properly with teachers, without a miraculous agency; for, in these churches, the Holy Ghost saw fit

to put forth a supernatural influence to raise up prophets, teachers and governors, that they might the more speedily and effectually be built up in the faith and order of the gospel.

On this subject, Mosheim gives his opinion as follows: "As there were but few among the first professors of Christianity, who were learned men and competent to instruct the rude and uninformed on religious subjects, it became necessary that God should raise up in various churches extraordinary teachers, who could discourse to the people on religious subjects in their public assemblies, and address them in the name of God. Such were the persons, who in the New Testament are called *prophets*. Rom. xii. 6: 1 Cor. xii. 28: xiv. 3, 29: Eph. iv. 11. The functions of these men are limited too much by those, who make it to have been their sole business to expound the Old Testament Scriptures, and especially the prophetic books. Whoever professed to be such a herald of God, was allowed publicly to address the people; but there were present among the hearers divinely constituted judges, who could by infallible criteria discriminate between true and false prophets. The order of prophets ceased, when the necessity for them was past." *

The still more eminent ecclesiastical historian, Neander, believes the gifts of teaching, prophecy, discerning of spirits, governments, tongues, miracles, signs and wonders, all to have been supernatural. He understands the *teachers* to be such persons as had been in some measure prepared, by a previous culture of the understanding, to communicate what the Spirit revealed to them, in a connected series of doctrinal instruction. The *prophet*, on the contrary, spoke as he was impelled by the might of a sudden inspiration at the moment, for the awakening, exhortation, warning, and consolation of the church; or else to rouse the conscience of the careless sinner.† But self-possession was to accompany inspiration, and the absence of this was to be decisive that it was not genuine. No one was to speak alone and exclusively; no one was to interrupt another.‡ To guard

* Mosheim Eccl. Hist. vol. i. p. 83.
† 1 Cor. xiv. 25. ‡ 1 Cor. xiv. 30—32.

the churches against imposition, the power of infallibly discerning the true supernatural gifts of prophecy and teaching was conferred upon certain individuals.* The *word of knowledge* he believes to have been the capacity for unfolding the Christian doctrine theoretically; and the *word of wisdom* the capacity for applying it practically to the particular relations and circumstances of life: they were distinctions in the gift of teaching. The gift of *governments*, or of church government, was designed to qualify individuals for the station of officers in the church. It was such the apostles ordained over the churches they gathered among the gentiles. Neander understands the *gift of helps* as having reference to the various services required in administering the affairs of the church, as the superintendence of alms and the care of the sick; and to this class probably belonged the gift of miraculous cures.†

"The gift of foreign tongues," says Mosheim, "appears to have gradually ceased as soon as many nations became enlightened with the truth and numerous churches of Christians were every where established; for it became less necessary than it was at first. But the other gifts, with which God favored the rising church of Christ, were, as we learn from numerous testimonies of the ancients, still conferred [i. e. in the second century] on particular persons here and there." ‡ There is reason to think that they did not wholly cease until some time in the third century.

Thus were the apostolical churches among the heathen furnished with religious teachers and guides. The apostles (excepting Paul) after spending three years in the most intimate connection with one who spake as never man spake—in a school for which any candidate for the ministry would gladly exchange the most favored of the halls of science—were wondrously endowed by the Holy Ghost with miraculous gifts and graces. Paul, pre-eminently the apostle to the Gentiles, spent his youth, probably, in the schools of Tarsus, but completed his education at the feet of Gamaliel in Jerusalem. He received his

* 1 Cor. xiv. 29: 1 John iv. 1.
† Bib. Repos. vol. iv. pp. 241—277.
‡ Mosheim, vol. i. p. 125.

knowledge of the gospel by immediate revelation; "for I neither received it," says he, "of man, neither was I taught it but by the revelation of Jesus Christ." Next were the evangelists, often companions of the apostles in travels and labors, also endowed supernaturally for the work of missions. Next came prophets, teachers, etc., in the several churches. And these supernatural gifts appear not to have been restricted to one or two members of each church, but, sometimes at least, were bestowed, for mutual edification, upon numerous members, if not upon all.*

Now we must believe that the Holy Ghost would not have exerted this supernatural agency upon the minds of the first Christians, had it been unnecessary. And whence the necessity? Why were their minds strengthened, made the subjects of a spiritual illumination, and endowed with a facility and force of utterance beyond the reach of their natural powers in their circumstances? And why was this supernatural agency gradually withdrawn, as the church became more enlightened by education, and able to train up her own teachers in her schools at Alexandria, Cæsarea, Antioch, Edessa, and elsewhere? It has been said that the church grieved away the Spirit by her corruptions and follies. But it is far more reasonable to suppose, that the agency was withdrawn because the exigency which called for it had ceased.

We now turn our attention to modern missions, and *contrast their circumstances with those of the missions described in the New Testament.*

Modern missions have been sent to the oriental churches, to the Mohammedans, and—omitting some small districts —to the pagan nations in Western and Southern Africa, India, the Archipelago, Polynesia, and the territories occupied by the native tribes of North America. The

* 1 Cor. xiv. 23, "If therefore the whole church be come together into one place, and *all* speak with tongues." v. 24, "If *all* prophecy." v. 26, "When ye be come together, *every one of you* hath a psalm, hath a doctrine, hath a tongue, hath a revelation." v. 29—31, "Let the prophets speak *two* or *three*, and let the others judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may *all* prophecy one by one."

oriental churches and the Mohammedans occupy most of the countries that were the scene of the apostolical missions. These I pass by at present, to contrast the circumstances of the modern and ancient missions to pagan nations.

One obvious and most important fact in modern missions to the heathen is, that they are prosecuted in the less civilized, and to a great extent in uncivilized, portions of the world. What heathen nation of these times will compare with the nations visited by the apostles? India is partially civilized; the rest are in a state of barbarism, and most of them, except as they have been affected by the gospel, are absolutely savage. On the score of education and intelligence, they stand immeasurably below the Greeks and Romans. The aboriginal American, the Polynesian, and the African nations were without an alphabet until they received it from the missionaries. The larger nations of the Indian Archipelago have long had the use of letters, but scarcely one in forty of the inhabitants can read, and books of every kind are rare. Concerning India, the Abbé Dubois, who is good authority, except where he speaks of Protestant missions, says the Brahmins regard the sciences as their own exclusive property, that they make a mystery of them to the vulgar, and have always taken the greatest pains to prevent their spread among other classes of men. At the same time they have themselves made no progress in learning beyond their ancestors of the era of Pythagoras, and stand, with the whole body of the Hindoos, where they did two thousand years ago. It is worth while to add, that the sciences above referred to, which are the ones that in ancient times gave so much celebrity to the Indian philosophers, are astronomy, astrology and magic. The native schools now existing in India are so unlike those of Europe or America, and so inferior to them, as not to bear a comparison. The Abbé says they are in the larger towns, or within the precincts of some large temple, and are without method, or plan for study, or discipline, without excitement for the student, or encouragement for the teacher.*

I hesitate not to advance the proposition, that mind, in

* Description of the people of India, vol. i. p. 354.

all the pagan nations, now open to missionaries, is in such a state that the converts, without either the supernatural gifts of early times, or the substitute for those gifts (imperfect as it may be) which is found in education, will not be fitted for the offices and duties of the Christian church, nor to stand alone without the help of missionaries. They need such extraneous influences far more than did the early converts. This is true of the nations of India; and it is pre-eminently true of the more barbarous pagan nations in which the experiment of Protestant missions has been made. How it would be in China, I do not know. A more thorough and practical discipline appears there to be given to the mind in the class of students called "literati," than is known to any class of minds in India. But in the large portions of the heathen world just named, it is impossible, without either miraculous gifts, or education, fairly and fully to introduce the Christian church, in any one of its existing forms; or if introduced, there is no reason to believe that such churches could be sustained and flourish without the constant presence of missionaries. They could not on the plan of *Congregationalism;*—for want of that intelligence and discretion among the members, which are so necessary where every man has a vote and a direct agency in the affairs of the church, and for want also of men qualified to act as deacons and committees. Even now, after all that has yet been done in the way of education, Congregational missionaries (and the same is equally true of all others) are obliged to exercise a governing influence in the churches they have gathered very analogous to that exercised by the apostles.—They could not on the plan of *Presbyterianism;*—for want of suitable men to be intrusted, as ruling elders, with the government of the church.—Neither could they on the plan of *Episcopacy;* for want of men qualified to perform the duties of priests and bishops. Indeed, the want of well qualified teachers and pastors would be equally felt, and equally fatal to success, whatever form should be given to the ecclesiastical organization.

I repeat; without either miraculous gifts, or that intellectual and moral discipline which is not ordinarily attained without more education than is to be found in

the heathen world, the native churches, if left to themselves, would soon run into confusion, and the institutions of the gospel would perish from among them. One has but to study the writings of the apostolical Fathers to see, that even in their times—in the centre of the civilized world, and almost in the brightest period of ancient learning—the churches founded by the personal ministry of the apostles, as soon as miraculous gifts ceased, and earlier, were kept with the greatest difficulty in the doctrines of the apostles.* And we know that it took the church three long centuries to acquire even the ascendency in the Roman empire, and that the hour of her triumph may be regarded as the commencement of her decline. It would be an interesting inquiry, how far this slow progress, (it must be regarded as slow, if we take only the time into view,) and the early, rapid, and terrible decline of the church, followed by ages of darkness, were owing to the want of those very facilities for general education, with which God, chiefly through the medium of the press, has furnished his people in these latter days.

Not to pursue this subject, let us illustrate somewhat more the intellectual degradation, into which the great body of the present heathen world has fallen.

To how great an extent have all useful ideas perished from the minds of pagan nations! In those which make the greatest pretensions to learning, in India for instance, the researches of Christian scholars have discovered that there is but little of truth on any subject. Their history, chronology, geography, astronomy, their philosophical notions of matter and mind, and their views of creation and providence, religion and morals, are exceedingly destitute of truth. It is not, however, so much vacuity of mind that we have here to contend with, as plenitude of error; the mind being filled with theories and systems of geography, astronomy, metaphysics and theology, all mingled together—the accumulations and perversions of three thousand years—and all claiming the same divine origin, the same infallibility and authority. So that, happily, even the simplest course of elementary instruc-

* See Osburn on the Doctrinal Errors of the Apostolical and Early Fathers, *passim.*

tion in schools, could not be otherwise than a direct attack upon their false religions.

But when we go beyond the limits of civilization, among the wild children of paganism living on our western wilderness, in Africa, and the islands of the sea, then it is vacuity of mind, and not a plenitude, we have to operate upon. The savage has few ideas, and those few relate to his physical experience and wants. The relations of things escape his attention. He sees only the objects just about him. He knows nothing of geography; nothing of astronomy; nothing of history; nothing of his own spiritual nature and destiny; nothing of God. His mind, if it were possible for it in these circumstances to be expanded, would still be empty. It could not stand erect. It would have nothing to support it.

The worst consequence of all this in connection with the natural depravity of the savage, is that paralysis of the thinking power, especially on spiritual subjects, so often mentioned and lamented by missionaries.

How very unlike our field among the heathen is, to that cultivated by the apostles and their associates. Moreover, we go forth to our work without their power of performing miracles, and our converts must be built up in the faith and order of the gospel, and qualified to stand alone and extend the triumphs of the Redeemer of men, without those gifts of teaching, prophecy and government, which were supernaturally conferred on the first gentile converts.

Would any one, notwithstanding this vast difference of circumstances, still restrict us to the single method of oral preaching, because only that was employed by the apostles? But why overlook the supernatural qualifications, the miraculous powers of the apostles! Why overlook the supernatural gifts conferred upon their converts? Why lose sight of the fact that the apostles did actually press into the service *all* the natural powers they possessed, *all* their intellectual acquisitions, *all* their gifts and graces, and *all* the providential facilities within their reach, and brought these all to bear to the utmost upon the people to whom they were sent? And would they not have been grateful for more power, and greater means and facilities? Would they not have used them if they could? Would not the apostle Paul, for instance, in the prosecu-

tion of his missions, have rejoiced in such providential facilities, as rail-roads by land; steam-boats by water; paper instead of papyrus, or parchment; printed books instead of manuscripts; bills of exchange, by means of which to remit the contributions of the Macedonian and Grecian churches to Jerusalem, rather than the necessity of sending messengers all the way thither to carry the money; and the log-line and compass, in that terrible tempest when for many days neither sun nor stars appeared? Would he not gladly have favored the whole body of his converts with the *reading*, as well as the *hearing*, of the word? And when laboring with his own hands at Corinth and Ephesus, because he deemed it inexpedient to be chargeable to the Christians of those cities, would it not have been grateful to his feelings and facilitated his missionary work, if some society in Judea could have relieved him from this necessity?

Nothing can be more illogical, than the objection brought against missionary schools, because the apostles established none. How many things the apostles omitted to do, which they would have done if they could. And how absurd to restrict the church of the nineteenth century to the means that were at its command in the first. Must no use be made of the numberless providential gifts to the church since then? Must no notice be taken of the subsequent changes in her circumstances? Must no regard be had for the very different attitude and relations of the pagan world towards her? The heathen to whom the church then sent her missions, were as well instructed in human science, as she was herself; now, the heathen are as much lower on the scale of intelligence, as the church is higher; and does this fact create no additional obligation? Besides, where is the divine command to restrict ourselves to *one mode* of propagating the Christian religion? The apostles certainly had *two*. They preached; and then, by the laying on of hands, they instrumentally conferred extraordinary gifts of teaching, prophecy, government, tongues and miracles on certain of the converts.* The first we do as they did; the second, in the only manner within our power, viz., by a course of

* Rom. i. 11. Acts viii. 17. 1 Tim. iv. 14. Acts xix. 6.

instruction. And as the command to do a thing includes the means which are necessary for its performance, this, being essential to the accomplishment of the work enjoined, is also commanded. Moreover, by what authority do we limit the meaning of the Saviour's last command to the public, oral, formal proclamation of it to a congregation? When has it been shown, that the apostles delivered sermons in the manner of modern times?—And why make *adults* the only object contemplated by the injunction? Should the gospel not also be proclaimed to youth and children, and the manner of proclaiming it be suited to their years? Why tie up this blessed command, so full of good will for mankind, to one single method of conferring the benefit? Why limit its applicability to one single combination of circumstances? Is the consecrated church the only place where the gospel can be, where it ought to be preached? May the gospel not be preached in an upper, private room? May it not be preached, in conversational tones and manner, to a single family? May it not be preached by the way-side to a single traveller? May it not be preached in the Bible class, and Sabbath school, and even in the week-day school; and then may not the *media* of truth, common in such circumstances, be employed to make it known to the youthful mind? I would ask, too, if *the writing of Paul's Epistles* was not an act of obedience to the command under consideration? No one doubts that it was; and if so, and if a copy of his Epistle to the Colossians was made out for the church of the Laodiceans,* was not the copying of the epistle in obedience both to the letter and spirit of the Saviour's command? And when we, availing ourselves of the manifold copying powers of the press, *print* this epistle and the other portions of the word of God, and distribute them by thousands, is not this obeying the command? And when we teach the unlettered to read the word of God for themselves, and thus enable them to confer the same ability on others, and to grow more in knowledge and grace than they otherwise would, is not this also obeying the command? Yes verily; it is intelligent obedience. For the printing of the word

* Col. iv. 16.

of God, and teaching men to read it, are not something different from the work enjoined. They are not designed to open and smooth the way for the gospel. They are not *preparatory* work. They are a *part* of the very work itself—as much so as the conferring of miraculous gifts of prophecy and teaching, or the writing of the Gospels or the inspired Epistles anciently were. The schools are—if they are what they ought to be—nurseries of piety, places and means for the direct inculcation of gospel truth in youthful minds and hearts. They are folds where the lambs of the flock are to be fed.

It is time now to *show the place which education should hold in the system of modern missions.*

1. If we were to regard education simply as a convenient method of inculcating a knowledge of the gospel on minds of a certain class, it may still properly be used by the missionary. So far as heathen youth are concerned, it is found in practice to be the only method of getting early access to their minds, the only method of preaching the gospel to them. It is often the most direct and effectual means of bringing others, and especially parents, under the preached gospel.* The visitation and superintendence of schools also gives a fine field of usefulness to missionaries recently come upon the ground, and not enough acquainted with the native language to preach formally to the adults. It is almost the only thing they can do; and in the larger missions there will almost always be some missionaries in this condition.

2. In barbarous pagan countries, if we would make any use of the press and the printed word of God, elementary schools are indispensable. If we withhold the Bible from the pagan, no matter how, in what respect does our policy differ from that of the church of Rome? I need not say that books and the press are useless in a community which cannot read.

3. Ages of experience in protestant Christendom have shown, that connecting a small system of schools with the stated and frequent preaching of the gospel, is wise as a means of increasing the effect of preaching and the

* Acts xix. 9.

durability of its influence. And if it be so within the bounds of Christendom, why not beyond? The ministry throughout the world, acts under one and the same commission, and is governed by one and the same code of laws. The gospel they preach is the same. Human nature, with which they have to deal, is the same. If the circumstances differ, as they do very greatly, the difference only shows the greater need of connecting schools with preaching among those who know not the gospel. The ordained missionary will indeed engage no more than is necessary in their elementary instruction. He will commit this as soon as may be to native teachers. But when occupying a fixed station, he will no more be without such schools than the pastor at home, and no more will he withhold from them his fostering care, and watchful guardianship. The missionary who has these schools around him, and the missionary who has them not, will do well from year to year to compare their respective congregations, and the results of their preaching. Let their native churches also be compared, and their prospects among the rising generation.

4. After all, we cannot undertake to educate the youth of the whole heathen world, nor even any considerable proportion of them. The labor and the expense are both out of the question. Whatever it may be proper or desirable for us to do, in a general point of view, the scantiness of the means placed at the disposal of missionary societies renders it expedient, yea unavoidably necessary, that schools at the expense of such societies be established on a limited scale. We can educate only the few, and they must educate the many. Our pupils, as far as possible, should be select, and selected with some regard to the ulterior employment of the most promising of them as helpers in the mission. Our schools should be model schools. They should be nurseries of teachers. They should be introductory to the higher seminary, and preparatory to it. The preached gospel must at all events be sustained, and the number of schools should be regulated by the means placed at the disposal of the society, and the balance remaining of what is appropriated to the mission, after providing for the support of its preaching members. Still I must doubt,—if missionaries are not to

be mere itinerants, if they are to have a fixed residence and operate within the bounds of some one district,—whether the church has any right to insist upon their laboring wholly without schools; or, in other words, without a system of means in operation around them for rearing up native helpers and successors in their work. Do the Scriptures confer any such right on the churches? Do they impose any such obligation on the missionary? Had missionaries the power of conferring supernatural gifts by the laying on of their hands, as the apostles and some of their associates had, the case would be very different.

5. While I assert the legitimate use of schools as one of the means of propagating the gospel in foreign missions, and while I maintain the right of missionaries to be furnished with them to a certain extent, I would suggest a general rule in relation to their establishment; having respect in this rule to the average amount of funds which experience has shown may be relied on by missionary societies, and the proportionate demand which will be made on these for sending forth and supporting preachers of the gospel. The rule is this;—*That the system of education, in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers.* To this, in the smaller missions, and also in the less concentrated missions, there must be exceptions. A liberal construction should always be given to it. In some missions, as among the Tamul people of Ceylon and South India, the rule itself may require a considerable number of schools;—to awaken attention, give tone to the public mind with respect to education, furnish a better selection, give importance to the subject in the view of the select pupils, open a field for the occasional trial of their powers while pursuing their studies, and strengthen their motives to arrive at high attainments. Still, whatever scope is allowed for the exercise of discretion in arranging and managing the details of the system, there will be a great practical advantage in having the one definite object proposed by this rule. And it is a question, whether missions themselves ought not to be established, organized, and prosecuted with more reference to the

same end. Are not many of our missions modeled as they should be, if our object and expectation were to furnish a *full* supply of preachers from Christendom for all the nations of the heathen world, now and for ages to come; and as they should not be, if our object be to imitate the apostles by throwing the great amount of permanent labor upon converted natives, and introducing what the Holy Spirit may be expected to make a self-sustaining, self-propagating Christianity?

The plan suggested would involve a seminary of a higher order in each considerable mission, which would receive pupils from the preparatory schools, and conduct them through a course of liberal education more or less protracted. These seminaries should be commenced on a small scale, and enlarged no faster than shall be necessary. They should combine the college and the school of theology. The notion that instruction in the principles of human science must precede the study of theology, is derived from the schools of philosophy, and is not countenanced by the word of God. The plain, simple theology of the Scriptures can be taught to youth, and even to heathen youth, in every stage of their education. The institutions should be eminently missionary institutions. The whole course of education, from beginning to end, should be Christian. It should be no part of the object of these seminaries to educate natives for the law, nor for medicine, nor for civil affairs, nor for trade, except so far as this will directly promote the legitimate objects of the missions with which they are connected. The course of instruction should be planned with a view to raising up, through the blessing of God, an efficient body of native helpers in the several departments of missionary labor—to be teachers of schools, catechists, tutors and professors in the seminaries, and, above all, preachers of the gospel, pastors of the native churches, and missionaries to the neighboring heathen districts and countries. For this purpose the seminaries should be furnished with competent teachers, and with all necessary books and apparatus, and a press should generally be in their neighborhood.*

* See a Statement of Principles, on which Missionary Seminaries should be reared, in the Appendix to the 28th Annual Report of the Board, pp. 151—155.

These missionary seminaries will be as really subordinate to the preaching of the gospel, as are the theological seminaries of our own country. If we teach in them, and in so doing turn aside in any degree from the formal ministry of the word, it will be that we may multiply teachers and ministers of the word. Our object will be the more effectually to plant those instrumentalities, which, with God's blessing, will secure for the gospel a permanent footing and constant increase in heathen countries.

Our protracted discussion now draws to its conclusion. We should not forget, however, to glance at the claims of education among the oriental churches. The oriental churches are the Coptic, Syriac, Greek and Armenian, and they number about six millions of souls. The Copts are found in Egypt; the Syrians, in Syria, Mesopotamia, the mountains of Koordistan, and on the western shore of Hindoostan; the Greeks, in Greece, European Turkey and Asia Minor. Many of the Arabs in Syria are of the Greek church; and so is the Georgian nation, living at the northern base of Mount Caucasus, between the Black and Caspian Seas. The country of the Armenians lies between Asia Minor and Persia, but the Armenians are a commercial people widely scattered. About a hundred thousand Maronites on Mount Lebanon, and some thousands from each of the sects above mentioned, are converts to popery. These are relics of the churches planted by the apostles. To them were first given the oracles of God, and from them emanated the light of the glorious gospel which shines upon us. "But in treading over again the tracks of the apostles," says the Rev. Mr. Smith, "I have sought in vain for an individual that now breathes the spirit of Jesus, unless he had borrowed it from a foreign source."* I shall content myself with affirming, that the state of education and intelligence is much lower now, in the countries where the oriental churches are found, than it was in the apostolical times. But even if it were not, regarding education as taking the place of miraculous gifts, and as our only means of raising up teachers and

* Missionary Sermons and Addresses, p. 223.

preachers, it is to be numbered among the legitimate objects of modern missions to these churches. The necessity for schools sustained by missionary societies, is, however, less urgent among the oriental Christians, than in heathen nations; and recent indications encourage the belief, that we may pretty easily and without great expense "provoke" those churches to do far more than they are now doing in the way of self-instruction.

Thus the case stands. Apostolical usage has been urged upon us to exclude the use of education from our missions, only because the immense difference in our circumstances has been overlooked. It has been forgotten that their missions were to the most civilized nations of the world, and that ours (I speak now only of those to pagans) are to the least civilized; that theirs were to a people comparatively educated and refined, and ours are to a people uneducated, and to a great extent barbarian, and even savage; that miraculous gifts were conferred by the Holy Ghost upon their gentile converts, so that the churches might be promptly and effectually supplied with pastors and teachers, while, notwithstanding the present intellectual degradation of heathen nations, Infinite Wisdom no longer sees it best to bestow such gifts. Thus far the comparison is against us; but now the tables turn. We have a knowledge of the world such as they had not; facilities for travelling far exceeding theirs; paper, printing-presses, printed books, where they had only the papyrus, parchment, the written page, and the voluminous and costly manuscript. In these circumstances, so diverse from those of the apostles, why demand of us that we use no means for publishing the gospel except what they used? Are not means and opportunities talents to be employed—providential gifts bestowed upon us with special reference to the advancement of God's kingdom of grace on earth? Why, when the Head of the church bids us go into all the world, and has provided for us rail-roads, and steamboats, and the thousand improvements in modern navigation, should we go on foot, or venture out to sea, without compass or quadrant, in some "ship of Alexandria?" Why, when he bids us make known the gospel to every creature, should we depend only on the living

voice and the manuscript? Why should we not avail ourselves of the progress of mind, of art, of science? Is it said, that means are nothing in themselves, that the power which must accomplish the work is of God, and that an extended array of instrumentalities has a tendency to make us rely on them and forget his power? This is all true. But did Paul do less because his planting was nothing by itself, and God must give the increase? Did he not exert all his strength, and plant and water, and become all things to all men, and put into requisition every possible means to save them? Unquestionably he did; and so should we. Creation, education, grace, and providence go to make up the degree of our accountability. Still it is a precious truth, that we are no less dependent on the influences of the Holy Spirit, than the apostles were. None of our plans will succeed, none of our efforts prosper, without his influences. Go where we will, if the Holy Spirit go not with us, our missions, however vigorously prosecuted, will fail. Missionaries and their directors and patrons have not felt this dependence enough. There is no danger of feeling it too much. When weak in ourselves, we are strong in God. But faith is not the only grace we are to exercise. We must practice obedience. We must act, as well as believe. Looking unto Jesus, we must do with our might whatsoever our hand findeth to do, for the honor of his name and the advancement of his cause on earth.

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MISSIONARY PAPER, No. 21.

THE EXTENT OF THE MISSIONARY ENTERPRISE.

[By the Rev. Gardiner Spring, D. D., New York.]

"*The field is the World.*"—MATT. xiii, 38.

THE text represents this world as the field, where every thing is in progress for a great moral ingathering; and from the labors of which, neither God, angels, nor men will rest, until that eventful consummation, when he putteth in the sickle, because the harvest is come. We occupy here and there an enclosure in this vast territory—a kingdom or nation—a few spots reclaimed from barrenness, and clothed with beauty; while the wide field is for the most part grown over with thorns. And yet it is not one portion of the earth alone toward which the efforts and prayers of the friends of God and man are to be directed; it is to *the world.* I repeat it, it is to the *world.* This is the field, and nothing short of this. The field is the world.

I. As it regards *its wants.*

Man's apostacy is universal. Every thing in Nature, Providence, and the Bible, proclaims that the whole world is in a state of alienation from God. Should an inhabitant of some sinless planet visit this earth, he would behold a most tragic spectacle. With the exception of a few irradiated spots, he would see this fair creation, with all its busy inhabitants, without a beam of light to cheer their despondency or dissipate their fear; without a ray of hope to gild their passage to the dark and narrow house; without a star to twinkle on the gloom that stretches itself along the horizon of their eternity.

It is a solemn and affecting truth, that "where no vision is, the people perish." If the Gospel of Christ is the only means by which men are turned from darkness unto light, and from the power of Satan unto God, then without this Gospel are they without God and holiness, without heaven and hope. The history of the world shows nothing more plainly, than that all other means of moral purity are ineffectual, and that where the Gospel is hid, it is "hid to them that are lost." There is, and ever has been, a wonderful uniformity in the character of the pagan world. What Paul said of them eighteen hundred years ago, has been true every where, and at all times, and is true still. They are "given over to a reprobate mind;" abandoned to the most stupid idolatry, to the foulest impieties, and to every species of debasing and degrading wickedness; to vile affections, and unnatural lusts; to cruel malice, and rapacious wrong; to luxury, treachery, licentiousness, and blood. Such is their character, whether roaming over barren deserts, or dwelling in fertile plains; whether inhabiting the lonely waste, or crowded city; whether amid the snows of Greenland, or the burning suns of Ethiopia. Go where you will, from the most savage to the most civilized state

of man, and you find the same indications of sin and woe. Wherever the apostles travelled, whether into Athens or Rome, Corinth or Ephesus, Europe, Asia, or Africa; wherever the recesses of the human mind were explored, and the heart of man made bare, were the same marks of disorder and ruin. And wherever modern missionaries have directed their course, they have found the ravages of sin the same. Such was the character of our heathen ancestors; and such would be our character now, but for the Gospel. Remove these candlesticks out of their places; quench the light of truth; and Britain and the United States would not differ from the heathen of Bombay, or the Indian Islands. Nor are these moral ravages essentially more destructive in one place than another. The *whole earth* groans under the sin of man, and feels the explosion of his apostacy to its remotest bounds. Most emphatically, in this respect, the field is the world. It is so,

II. As it regards *the provisions of the Divine mercy.*

The world by wisdom knew not God. Eye hath not seen it, nor ear heard it, nor hath it entered into the heart of man. The depth saith, It is not in me; the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. Nor is it by the deeds of law that a creature fallen by his iniquity can be justified before God. And yet is there a method of deliverance which, though not contemplated by the law, and in itself utterly above and beyond the claims of a legal dispensation, so honors and satisfies the law, that the Lawgiver can be just, and the dispenser of pardons. This method is the christian atonement—the expiatory sacrifice of the Son of God—the vicarious righteousness of the Word Incarnate. It is the salvation of the cross; it is redemption through the blood of Jesus; it is forgiveness of sins according to the riches of his

grace. While, by this expedient the blessings of the new covenant are secured to all who were given to the Savior as the reward of his sufferings and death, yet is there a fulness and all-sufficiency in the very nature of this redemption, which vindicates the offers of mercy to every creature. The scenes of Calvary affected every part of the world, and every age of time. They gave birth to measures in the Divine administration before unknown. They gave a new aspect to the Divine government toward the universe, and especially toward this fallen world. They surmounted the obstacles which obstructed the exercise of the Divine mercy, placed the whole family of man in new relations, and brought every son and daughter of Adam within the reach of repentance and pardon. Hence, wherever this Gospel comes, it makes a free and unembarrassed offer of life eternal to all mankind, without distinction, and without exception. It makes it upon the lowest and most reasonable terms, and with the affecting and solemn protestation, that the Father of mercies has no pleasure in the death of the sinner, but rather that he would turn and live.

The sufficiency and fulness of the Divine mercy, therefore, run parallel with the apostacy of men. They are co-extensive with the wants of a world that lieth in wickedness; they are every way adequate to the depth and extent of man's apostacy, and stand abreast with the ravages of sin. "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of One, the free gift came upon all men unto justification of life." Such was the bounty of the Father's love. "God so loved the *world*, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." And when the Son hung upon the cross, it was not that he might

be the propitiation for Gentile or Jew, but for the sins of *the whole world.* No matter where the transgressor is found, or in what age he has lived, or to what customs he may be in bondage; Jesus Christ saves to the uttermost all that come unto God by him. No matter by what caste he may be enchained, or what idol he adores, or what planet he worships, or in what enchanted waters he bathes, or how deep the stain of his impurity; the blood of the Lamb can make him white as snow. No matter how many his fears, or how heavy his burden of iniquity, or how fearful his prospects; the meek and lowly Savior can refresh him when he is weary and heavy laden, comfort him when he is disconsolate, give him rest from the burden of his guilt, and in the last conflict crown him with victory. No matter who he is, nor whence he comes; so long as he belongs to the world for which the Savior died, he may have life and heaven if he will repent and believe the Gospel. No: no matter who, no matter how many press into the kingdom—let them come in from the continents and the islands, from the hills and the valleys, from the thronged metropolis or the retired hamlet—let them come from the high lands of Thibet, or the plains of the Ganges, from Norway or the southern capes;—there is a boundless sufficiency in the provisions of the Gospel. But this observation receives additional force when we consider,

III. That the Gospel is alike *adapted to every portion of this fallen world.*

Whatever adaptation to the peculiar character and condition of men the Gospel possesses, it is universal. What it can do for one man, it can do for another; and what it can accomplish for one part of the world, it can accomplish for another. It has nothing that is local, and that is suited only to a particular clime, or district, or form of government. It has nothing that is temporary,

and limited to any particular age of the world. It has nothing that respects the persons of men, but consults the conditions of the poor as well as the rich, and the rich as well as the poor. It has nothing in its nature that is exclusive, and that necessarily shuts out any part of the human family. It consults all conditions, and all orders of intellect. It speaks to the whole, and to each individual part, with the same explicitness, authority, and adaptation.

The philosophy of the schools, the paganism of Greece and Rome, the dogmas of the Koran and the Shaster, the multiplied systems of modern paganism, could none of them become the universal religion. The Gospel alone is "adapted to man as he is, all over the world." It is adapted to the human *intellect.* It sets before men the most interesting objects of thought—objects which, when seen and felt, never fail to arrest and elevate the mind. It satisfies the mind by its truth, and does not abandon it to doubt and conjecture. A religion that is untrue can never be of extensive and universal application; because the human intellect sooner or later revolts at it. False religions are dreams, and must vanish away. They give no repose from uncertainty and fluctuation, no direction to the wandering mind, nothing for the expanded and enlightened intellect to rest on. Nor is the Gospel less adapted to the *conscience,* than the intellect. Penances and prayers, fastings and self-torture, ablutions and sacrifices, the blood of bulls and of goats, and the sprinkling of the ashes of an heifer, cannot take away sin. The wretched pagan, who gives her first-born for her transgression, and the fruit of her body for the sin of her soul, after all, finds her conscience unrelieved of its burden. But it is a fact in the history of man worthy to be remembered, that the soul that feels the burden of its transgressions, that trembles with appre-

hension at the coming wrath, that is stung ever so mortally with the guilt of sin, may always find healing and peace in the blood of the cross. No matter how severe the scrutiny with which the foundation of her hopes is inspected; no matter how many and great her sins and apprehensions may have been, here she finds rest. Nor, where it is loved, is the Gospel less adapted to the *heart* than to the intellect and conscience. It is to the heart that it makes its most powerful appeals. That moral advancement and purity which are so indispensable to the present and eternal well-being of men, find no culture, no aliment, save in the Gospel. Nor is it to be overlooked, that the Gospel, though it has not a magic, has a transforming power. It possesses resources in which it differs even from the pretensions of all other religions. It reveals an agency, an insinuating, controlling, omnipotent influence, by which its truths and motives are accompanied with a resistless energy. It is the *power of God* and the *wisdom of God* unto salvation. It can form the soul anew. There is not a human being so abject and degraded that it cannot elevate; not a mind so benighted that it cannot illumine; not a tribe of all the families of men that it cannot reclaim, sanctify, and save. And equally adapted is it to man's *immortal* nature. Life and immortality, elsewhere conjectured, or at best hoped for, are here brought to *light*, and with a plenitude and clearness that consults the deepest exigencies of perishing men.

Such is the universal adaptation of the gospel to the character and condition of man. Unlike the instructions of pagan philosophy, and the mysteries of pagan worship, its doctrines are intelligible and true, its rites few and simple, its duties authoritative and sacred; its promises, its threatenings, its worship, its rewards, suited to every variety and condition of human kind. Name, sect, sta-

tion, character, country, are all alike open to its visits of mercy, and alike fitted to profit by its influence. It has sympathies for the Cossacks of the Don and the Volga, and for the polished inhabitants of the British Islands; for the purple of the palace, and the nakedness of the desert; for the Greek and the Jew, the barbarian and the Scythian, the bond and the free. It reveals facts and principles, and offers of mercy, and a Redeeming Savior, every where adapting themselves to the genius of human society, and the fittest instrument to be employed in the conversion of men. And when you speak of them, they shall lose none of their importance, or power, from any peculiarity in the condition and character of those to whom they are addressed. Just as the earth, the air, the seasons, and the light are adapted to man, so is the Gospel. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, that it may give seed to the sower, and bread to the eater," so is the Gospel.

IV. The field is the world, if we regard *the command of the Savior, in relation to the extent of territory to be cultivated.*

It were a safe conclusion from the facts already adverted to, that men are bound to the most unlimited dissemination of the word of life. All are the offspring of the same great and almighty parent; all are born for immortality; all must appear at the final judgment; all are destined either to a world of joy or woe; all are apostate and lost; in the provisions of the Divine mercy there is sufficiency for all; and it were the dictate of reason and benevolence to give all the Gospel. But the Savior has not left us to our own deductions, even on a point so plain. By a precept which cannot well be misinterpreted, or misunderstood, uttered by his own lips, and under circumstances of memorable interest, he has solemnly direct-

ed his church to inculcate the truths, and enforce the duties of his Gospel on men far off and near, known and unknown, men of every nation and clime, whether friends or foes, and whatever may be their language, their intellectual culture, their rank, color, or religion. It was his last command. He had descended from heaven to earth, to establish the only religion that proclaimed, "Glory to God in the highest, peace on earth and good will to men;" he had already made himself an offering and a sacrifice unto God; he had poured out his sorrows and blood on the cross; the print of the nails was in his hands and in his feet, and in his side he still bore the mark of the spear; he had risen from the dead, and given public demonstrations of his conquests over death and hell; he had laid aside the wreath of thorns, and been invested with the crown of the mediatorial kingdom; he was just about to assert his claims, sway his sceptre, and commence the conquests of his truth and love in this revolted world—nay, the opening heavens were in his eye—he was just about entering upon the glory he had with the Father before the world was: and he came and said to his disciples—*What did he say?* "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND ON EARTH: GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

What injunction could have been more affecting, more easily remembered, more obligatory? And is not the field the world? Whom does this commission exclude? What untutored tribe? What clime? What government? What land of friends or enemies? What remote and barbarous people? What living man? And what interpretation did the early Christians give to this injunction? "They went *every where* preaching the word:" to Phenicia, to Antioch, to Syria, and to the provinces of Asia Minor; to Macedonia, Greece, and Italy; to the Islands of the Mediterranean, to Scythia, and Persia; to

Spain, Gaul, and Germany; to Arabia, Armenia, Ethiopia, and China. With diligence, with suffering, with strong crying, and many tears, night and day, they toiled and labored, at home and abroad, on the land and on the sea, in necessities and distresses, in stripes and imprisonments, in watchings and fastings, that they might bear the messages of the Savior's love to every land. And who will charge them with enthusiasm? Why should these glad tidings be proclaimed only to a favored few? Could our blessed Master more definitely have individualized the race, than he has done in this commission? Preach to *every creature!* O it is marvellous that through the apathy and unfaithfulness of his own followers, the heavenly message has been "arrested at the shores of christian lands," and the angel impeded in his flight, that would long ago have borne it across every ocean and every shore.

V. The field is the world, if we regard *the predicted and ultimate triumphs of the Redeemer.*

Had it been revealed that any part of the earth were perpetually abandoned of God, though the *duty* might not have been called in question, we might, perhaps, have questioned the *expediency* of extending our efforts to such a proscribed and reprobate territory. But, when the first promise was published in Paradise, the point was settled, that the assaulted Redeemer should extend his kingdom over the inhabited world. And when the Savior gave the command that his Gospel should be published to every creature, he did it in view of its ultimate and universal triumphs.

There were indeed centuries of darkness to pass away, before this glorious consummation. His church, in her origin, was a little flock, though ultimately to possess the kingdom and the greatness of the kingdom under the whole heaven. When first planted on the banks of the

Jordan, she was like the handful of corn on the top of the mountains, destined to shake like Lebanon; or like the grain of mustard seed, one day to overshadow the nations. Nothing is more certainly determined in the Bible, than that the heathen are given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession; that he must reign, until all enemies are put under his feet; and that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. The Prince and Savior has done and suffered what no other being in the Universe has done and suffered; and he shall have his reward; he shall see of the travail of his soul and be satisfied. And hence, Prophet after Prophet foretels his conquests. At one time they say, "From the rising of the sun, unto the going down of the same, his name shall be great among the Gentiles." At another they affirm, that "in every place, incense shall be offered to his name, and a pure offering." At one time they say, "The Lord of hosts will destroy the face of the covering cast over all people, and the veil that is spread over all nations." At another they affirm, that "the Lord shall make bare his arm in the sight of all people;" at another, that "the glory of the Lord shall be revealed, and all flesh shall see it together;" and at another, anticipating the consummations of his reign, they announce, "the kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever!" Tell me not of difficulty in the accomplishment of these purposes, for, "the mouth of the Lord hath spoken them." Say not that the world opposes itself to these designs of mercy, for "as I live, saith the Lord, all the earth shall be filled with my glory!" Speak not of principalities and powers who resist the progress of his kingdom, for "he shall speak to them in his wrath, and vex them in his sore displeasure: he

shall rule them with a rod of iron, and dash them in pieces as a potter's vessel." Complain not of the want of instruments or agencies to advance the design, for he has all secondary causes in his hand, and he will urge forward his purposes of love with the least possible delay.

Why then should *we* take a more limited survey of the field than is taken by the Divine purpose? Why not include within our efforts all that is included within his? If his purposes are circumscribed by nothing but the *world*, why should our plans be so narrow as to retard and embarrass his career? If nothing else will satisfy the extent and largeness of *his* desires, nothing short of this may satisfy *ours*. Why, when he is going forth conquering and to conquer, and with the avowed purpose of subjugating the *world*, why should not his church prepare the way for his most extended and universal triumphs? It is not more certain that all the nations shall call the Savior blessed, and be blessed in him, than that all shall become acquainted with his Gospel. It is not more certain that thousands and millions, in all lands, shall be translated from the power of darkness into the kingdom of God's dear Son, than that all lands are the appropriate sphere of christian exertion. Since there is no portion of this fallen race where the God of love will not shed abroad the serenity of his grace, then is there none to which the ministry of reconciliation must not be commissioned with the overtures of pardon and peace: none on which the light of Sabbaths must not shine in all softness and splendor; none on which the supplications of the saints do not draw such copious and continuous showers of mercy, that the wilderness shall become like Eden, and the desert like the garden of the Lord. It is one of the darkest mysteries in the administration of the Divine government, that this world has been permitted to remain so long in a state of alienation

from God. But who may affirm that it had not been otherwise, had the church been faithful in the dissemination of his Gospel?

I add:—

VI. The field is the world, if we regard *the existing intimations of Divine Providence.*

There have been seasons when unyielding difficulties have stood in the way of every thing like combined and well organized effort for the conversion of the world; and when, from the paucity of numbers in the church—from the want of means—from various circumstances in the existing state of human society—from hostile relations of different parts of the earth—from intrinsic difficulties in international intercourse—from the domination of anti-christian governments—and from the internal agitations of heathen lands, it would have been impossible to have disseminated the Gospel beyond very circumscribed limits. More than once, the church has had enough to do to save her single self from being swept away by the torrent. Such was her condition during several periods of the patriarchal age. Such was her condition after the confusion of tongues. Such was her condition at the calling of Abraham. And long after this period, a dark and heavy cloud overshadowed the earth. The Sun of Righteousness was withdrawn, and save the single nation of the Jews, was withdrawn for more than six thousand years. During the most of this period, there was no encouragement for missionary effort. There were no intimations in the providence of God, that the time had come for the extended and universal dissemination of his truth. So forbidding were the indications, even in the days of the apostles, that those holy men did not venture to labor among the heathen until they were expressly and divinely directed so to do. For several of the earlier centuries of the christian era, the pagan world was

indeed more accessible, and every part of it was by turns open to missionary effort, and successively visited by the heralds of the cross. But this little illumined zone of time grew narrower and narrower, and the light gradually waned, and became more and more dim, till it almost vanished away. During the middle and dark ages, ignorance and superstition overspread the earth; the fairest portions of it were desolated and overthrown; the church herself was fleeing before an implacable enemy; and every thing precluded generous and benevolent effort. Never was the human mind subjected to a heavier bondage; never did a longer or more afflictive night pass over the earth; never did every thing concur to throw a deeper shade over the prospects of the heathen.

But these days have gone by. Since the revival of letters in the sixteenth century, and especially since the great Reformation, there has been a gradual expansion of the human mind in all the departments of knowledge. Men have been preparing to appreciate every advance in intelligence, liberty, and religion; and to co-operate in designs for the purpose of superseding the dominion of vice, anarchy, idolatry, hypocrisy, and superstition, by the simplicity and power of the Gospel. Since the invention of the art of printing, the deep foundations of human ignorance have been broken up, and the knowledge of God and his salvation has found a channel through which they may be poured upon the world like a flood. Since the discovery of the mariner's compass, also, there is no shore so distant, but is sought with eagerness; no ocean so vast, but is traversed with safety. Remote continents and distant islands are brought within our reach. There is no excuse for not carrying the Gospel to New Zealand, or the islands of the Pacific, as well as to other immense territories which may now be explored with less preparation and alarm, than the ancients "would cross the

Euxine, or a small arm of the Mediterranean." In every view, the aspect of the world is changed. The present state of the sciences universally—the discoveries in astronomy and geography—in natural philosophy and chemistry—the wonderful power of steam in its application to the mechanical arts, and the means of intercourse —all these lay open to the world, to the eye, and heart, and hand, of the Christians. The despotic sceptre of human governments, also, is melting away; the influence of a corrupt and wicked priesthood begins to be suspected; the Islam power is on the wane, and large portions of the pagan world are already under the influence of christian governments and wholesome laws. And never was there a time when the heathen world itself was so prepared to receive the Gospel as it is now. The pagan intellect is waking up. The Indian tribes, the islands of the sea, Africa, Burmah, the hither and farther Indies, and even China, weary of their philosophy, and half disgusted with their idols, are stretching forth their hands unto God. Every where the church is breaking forth on the right hand and on the left. The blood of her martyrs has begun to flow. There is a magnificence in her plans, a concurrence in her operations, a promptness, a bounty, a zeal, an invention in her benevolence, which have never been before witnessed. Missionary stations are to be found in almost all parts of the earth. And when you take the map of the world, you will see that they have been so selected as to afford a ready intercourse with one another, and with pagan, Mahometan, and anti-christian countries. There is a line of stations in different latitudes, making circles of light round the globe. The sacred fire is thus enkindled, and at such distances, that it is not difficult to see that it must spread, till it burns over this vast desert, and prepares it for the harvest. It deserves to be noticed with gratitude, also, that through the noble

efforts of the different Bible Societies, and especially of the British and Foreign Society, the languages of the earth are in the progress of rapid attainment by christian missionaries; and this formidable obstacle to the world's conversion is so far surmounted, that in nearly two hundred different languages, men may now read in their own tongue the wonderful works of God. Add to this that there are schools and higher seminaries of learning established by Christians in pagan and anti-christian lands, where thousands upon thousands of youth and children are instructed in the truths of the Gospel. Never had the church so fair an opportunity of making an impression on the minds of this apostate world as she has now. There is, in a word, at this moment, a more extended and a more varied series of causes for the conversion of men and a more rapid succession of means and ends for this grand result, than has ever distinguished any preceding age, not excepting that of the apostles. And if these efforts are continued and advance, in humble dependence on God, we cannot suppress the hope, that in a few generations more, perhaps when another generation shall have passed away, the strong holds of paganism will be broken down.

Surely the field is the world. Every thing unites in saying, *The field is the world.* Men, means, effort, expectation, all proclaim, *The field is the world.* It is the voice of providence; it is the voice of prophecy; it is the voice of ruined millions, borne on the winds from every sea and land; it is the voice of Calvary; it is the voice of God. Yes, the field is the world. The dwellers on the rocks and on the mountains reiterate the cry, The field is the world. Hundreds of Zion's choicest sons, her talent, her learning, her eloquence, burning with zeal to live and die for the heathen, all proclaim, *The field is the world!* These scenes of mercy, this house of God, these

days of glad recital and fond remembrance, the design of our present meeting, these hopes and supplications, these tokens of hallowed fellowship in widely separated churches, every thing we see, and hear, and feel, has a tongue to proclaim, THE FIELD IS THE WORLD.

In suggesting a few of the thoughts inculcated by the preceding illustrations, we cannot but observe,

1. The *obvious inequality in the distribution of the means of grace and salvation.* When our Lord proclaimed, "The field is the world," he did not mean that all the seed of the kingdom should be collected into a single furrow, or all the labor of his servants devoted to any one inclosure. When he told his followers that they were the light of the world, and the salt of the earth, he instructed them that their influence ought to be widely diffused. So when he gave the command to his church, to disciple all nations, to preach the Gospel to every creature, it was not that they might confine their instructions to a few favored spots, and leave the rest of the world a moral desert: nor was it, that any one portion of the earth should in this respect be distinguished above another, except so far as the most effectual distribution of the Gospel throughout the world might require, and his providence lead the way.

And who does not see that this is the only way in which the world can ever be converted to God? If a man wishes to burn over an extensive forest, he lights up, not a single fire, but a hundred or a thousand fires, in different places, and at different distances. So if we ever expect to send the Gospel to the world, there must be something like an equal distribution of the means of grace and salvation. This is the way in which the Gospel was first published. It is obvious, at a glance, that the apostles directed all their movements upon this principle. Nor was it an uncommon thing, when they lost sight of

this, and began too eagerly to concentrate their forces, for their Great Head and Master to commission the wrath of their enemies to scatter them among the nations.

Take a glance at the unevangelized portions of our globe. Look at Russia, extending from the Baltic to the Pacific, and containing a population of fifty-seven millions; and for this vast territory there are only six christian missionaries. Look at China, containing a population of three hundred millions; and for all this immense empire there are not more than seven or eight Protestant preachers. Look at the countries lying on the Indian Ocean, and you see Siam with a population of two millions, and Burmah with eleven millions, and with only eighteen preachers of the Gospel. Look at Hindostan, where there is a population of one hundred and twenty millions, and where there are more missionaries than in any one pagan country, and even there, there is not one christian teacher to a million of people. Look at Persia, where there are eleven millions of inhabitants, and at Arabia, where there are twelve millions, and where, in neither country, until within a short period, has there been a single missionary. Look at the thirty millions scattered throughout the Asiatic islands, most of them pagans and Mahometans, with a supply of only sixty missionaries. Look at Africa, containing probably one hundred and ten millions of souls, and throughout all its coasts, including the English settlement of the Cape of Good Hope, and the districts of Sierra Leone and Siberia, there are less than a hundred christian teachers. In the Eastern hemisphere alone, the population of unevangelized countries is at least six hundred millions, while the number of missionaries is not far from four hundred!

Now look at Christendom. The United States of America contain fifteen millions of inhabitants, and have more than eleven thousand ministers of the Gospel, and

in addition to these, three thousand young men in training for the sacred ministry. England has a population of fourteen millions, and has not far from twenty-four thousand ministers of the Gospel. Scotland has a population of two and a half millions, and about two thousand ministers of the Gospel. Were the means of religious instruction in the American States equally distributed, the country would be amply supplied. But it is no uncommon thing for us to see a city, containing thirty thousand inhabitants, supplied by thirty ministers of the Gospel; and still more common, to see a village that contains but twenty-five hundred inhabitants, to have five or six settled ministers. And the same is true of Britain, Scotland, Ireland, and Wales, only upon a more extensive scale, and more obvious inequality of distribution. The United States has one minister of the Gospel for every fourteen hundred souls; England has one for every six hundred; Scotland has one for every twelve hundred; and the poor heathen have one to a million and a half!

And is it so that the field is the world? Then must there be sin somewhere in relation to this matter. My brethren, will not the Last Great Day show that our skirts are not all pure from the blood of the heathen? I am not for emptying Christendom of its ministers; but I am for distributing this immense disparity of her supplies. What should give a few favored lands a pre-eminence in this respect so much above all others? *Must* we despair of devising some method by which the conflicting interests of sect and denomination may be so adjusted, that this evil may at least be in some measure removed, and the number of missionaries to the heathen augmented a hundred fold? England, if all her ministers are true men, has at this moment five or six thousand to spare for the heathen. The United States could spare fifteen hundred; and Scotland a thousand. Ten thousand ministers might,

during the present year, be drawn off from Christendom, and given to the heathen. What a donation to a dying world! What a present to its redeeming God and King! Oh Christians! what miserable economy is this, of mind, and heart, and moral power, that a single man, who, if he were on heathen ground, might preach the Gospel every Sabbath to thousands, should remain in Britain or the United States, and exhaust his life, and wear out his days, in preaching to some two or three hundred; and who, if they were deprived of his labors, would be well supplied elsewhere! Where is our warrant, when the Master bids us evangelize the world, thus to confine our efforts? The world can never be converted at the heavy and slow rate at which the work is now going on. Centuries of darkness must roll over the earth, unless something is done to secure a more equal dissemination of the Gospel. Oh that the day would dawn, when all who love the Lord Jesus shall be of the same mind and judgment —when party animosities and sectional jealousies shall die away—when apprehension and distrust at home shall no longer diminish the number of laborers abroad— and when churches of every name shall consecrate their best services and their first men to the great end of converting the world.

2. If the field is the world, then does it become every minister of the Gospel *to institute the inquiry, To what portion of this extensive field Jesus Christ requires him to repair?* From motives of mere preference or self-gratification, no man may select his own sphere of labor. It becomes him, when he receives his commission, to investigate its import. What is it? How does it read? "Go, preach the Gospel to every creature; go, teach all nations: and lo, I am with you always, even to the end of the world!" Do you acknowledge the prerogative of your Prince in this matter? Do you recognize on this

commission the image and superscription of your Divine Leader? Then, to what part of the world does it send you? Where does it require you to unfold and plant the banner of the Great Captain of our salvation? Is it in the territories of light and life, or in the region and shadow of death? Is it at home, or abroad? Inclination leads a man to stay at home. Friends and family, name and worldly comfort, lead him to stay at home. Sickly climes, savage men, and the blood of martyred missionaries say, *stay at home.* But his commission, the only commission by which he is warranted to preach the Gospel any where, runs in this solemn form:—"Go, preach to every creature!" What shall he do? My brethren, if the fear of God and the love of Jesus Christ are the paramount principles of his conduct; if love to the souls of men bears sway over all earthly loves; if he counts not his life dear to him, so that he may finish his course with joy; in coming to a result in this important concern, the questions he will ask are few, simple, and decisive. And they will be such as these:—For what part of this vast field am I, or can I be best qualified? In what part of it are my labors most needed? Where is the most important sphere of action? And where can I accomplish most for the Savior who died for me? He may not shrink from difficulty, nor be afraid of toil, nor tremble at the wrath of kings, nor the malice of the people. Nay, rather let him aim at the martyr's crown, than basely shrink from the service to which his more than martyred Savior calls him.

We scarcely know how to account for it that so few of that sacramental host, who have professed before God, angels, and men, an unreserved submission to their duty, and who glory in being the disciples of the self-denying and crucified Savior, should, for seventeen centuries past, have consented to devote themselves to the most exten-

sive promulgation of the Gospel. When, O when shall the time come, that young men, baptized with the spirit of their ascending Lord, shall press in crowds to heathen lands? When shall the time come, that it will no longer be thought the dream of chivalry and romance to talk of the conversion of the world? I am persuaded that the day of mercy has dawned upon the heathen. The time is just at hand, when it will be deemed no marvellous act of self-denial to forsake all and follow Christ—when not young men only will flock to pagan lands—but when men of fortune, men of talent, men of family, will deem it their highest honor, their greatest joy, to live and die and fill up the measure of the sufferings of Christ, for this perishing world. Oh what are a few years of labor and fatigue, a few short years of suffering and sorrow, of faithful and painful devotement, for an object so immeasurably important! Are there none among those who hear me, whose duty it may be to live and die among the heathen? Are there none within these walls to whom the Savior is saying, "Chosen disciple, lovest thou me?" Then "*feed my sheep.*" Get thee far hence among the heathen. Go, "feed my lambs." Yes, go. By the sorrows I bore for you on the cross, and by the love I bear you still, go feed my lambs! They are wandering upon the mountains in a gloomy and dark day. And though they are not of this fold, them also must I bring, that there may be one fold and one shepherd.

3. This subject presents in its true and proper light, *the great object of christian missions.* It is nothing less than the conversion of the world. This is the grand object which now demands the united and vigorous effort of the people of God on the earth; and that they may promote this object, is the reason why they occupy a place on this earth, rather than in the mansions of their Father's house.

We live, my brethren, for the conversion of the world. What an object! The glory of our God, the extension and adornment of his church, the welfare of our fellow men—nay, all those objects which make their appeal to the most enlarged and disinterested love of the christian mind are embodied here. This is the object the church needs, to foster her graces, to sustain her activity, to annihilate her divisions, to give harmony and effect to her councils, and to fit her for heaven.

And this is truly a great work. It is a growing, permanent enterprize, and one for which good men must lay their account to labor, and give, and pray, till they go to their final rest. It is one for which they must make up their minds to act more upon principle than upon sudden impulses, and to advance on their beginnings until the work is accomplished. It is not enough to contemplate the conversion of a province, or island, or empire; Zion must enlarge the place of her tent; she must stretch forth the curtains of her habitation, and set herself in earnest to the work of sending the Gospel to every creature. It is not enough that she penetrate territories where she is protected by the arm of power, and cheered by the light of civilization; she must make invasions upon hostile lands, scale the walls of her most infuriated enemies, and, with the courage of other days, select as the most honored and envied fields of labor, the scenes of suffering and the posts of danger. It is not enough that she visit salubrious climes and a balmy atmosphere; she must go forth under burning suns, traverse arid deserts, inhale pestilential vapors, and plant her standard alike under the shadow of the Upas, and amid the exhalations of the Nile. It is not enough that a few isolated individuals, or favored departments of the church of God, wake up to this mighty undertaking; a missionary spirit must be fostered throughout all her borders, and the ardor

and strength of her concentrated piety lay themselves out to send the Gospel to the world.

It is the cry of universal distress that falls upon our ear. It is the *world*, the *world*, that is famishing, while there is bread enough and to spare. *We* have the Gospel. But a few centuries ago; and our ancestors were pagan, and worshipped gods of wood and stone. Now we are the children of the kingdom. And yet, we inhabit a world where there are more than six hundred millions of immortal beings living and dying without God and without hope. What demands upon our compassion and tenderness, our munificence and prayers! Eighteen hundred years have passed away since the blood of propitiation was shed, and yet three fourths of the world in which we dwell have never seen a Bible, or heard of the name of Jesus. *O that our head were waters, and our eyes a fountain of tears!* Why, why do we thus ignobly slumber in the work? O for that abhorrence of human impiety which moved the heart of Paul! O for that compassion for the souls of men, and that zeal for the honor of God, which gave self-denial and firmness to men who counted it all joy to labor and suffer for a dying world! O for the love of Swartz and of Brainerd toward the perishing heathen! O for the day when the heart of Christendom shall be moved with pity to the heathen, as the trees of the forest are moved by a mighty wind; when the hallowed influence of the Gospel shall be diffused through every land; when the wilderness shall blossom as the rose, and the songs of salvation shall every where ascend to God and the Lamb.

MISSIONARY PAPER, NO. 22.

RESULTS OF MISSIONARY LABOR AT THE SANDWICH ISLANDS.

THE following statements, illustrating the progress and influence of missionary efforts at the Sandwich Islands, have been deliberately made by the mission there, in answer to an official call upon them for information that might be entirely relied upon. They have the sanction of the whole mission. The men who make them testify to facts, that have occurred under their personal observation. The statements were drawn up in 1835, and have been strengthened by the subsequent success of the mission.

ORIGINAL STATE AND CHARACTER OF THE PEOPLE.

In the early part of 1820, the pioneers of this mission arrived on these shores to offer the gospel to a nation to whom Christ had not been preached. The inhabitants were sitting in the region and shadow of death, and were emphatically without God and without hope in the world. The idolatry of the country had then received a decisive stroke by the singular determination of a young ruler, whose licentiousness was unwilling to be hampered by it, vile as it was. By him, supported by a few able coadjutors, the public rites were abolished; not, however, without an opposition which involved the nation in blood, and for a season threatened to overwhelm the bold innovators, and restore the public rites, and establish the ancient religion, the degrading influence of which, on the minds and characters of the mass, still existed.

The tabu system was exceedingly impure, oppressive and bloody. A vile priesthood, in compliance with its sanguinary and rapacious requirements, often imbrued their cruel hands in the blood of their fellow-men. In league with the civil power, they contributed their influence to support its oppressions; and deriving support from it themselves, proceeded unmolested in their work of desolation. In many cases the direct and main object of the worship of the multiplicity of deities, which different classes, tribes, or individuals were ignorant or wicked enough to honor, was to effect the destruction of their fellow-men. The inhabitants regarded their own lives

as in constant jeopardy from the prayers of their own countrymen, who were supposed to exercise their malice through the agency of the different gods whom they invoked; as well as from the hand of private revenge or cupidity, and the weapons of ruthless warfare.

The glowing descriptions, given by early voyagers, of the happiness of such a people, and the fine speculations of a hollow philosophy on the felicity of the savage state, compared with the civilized, are, it must be acknowledged, sufficiently romantic. And to suppose the inhabitants of the Pacific islands, are happy enough, and safe enough, without Christianity, is, it would seem to the mind of any Christian, sufficiently absurd.

Let it be remembered, for in contemplating the true picture of Hawaiian idolatry it should be distinctly remembered, that the religious services rendered to reptiles, sea-monsters, birds, four-footed beasts, and creeping things, volcanoes, human beings and human bones, and imaginary demons—which were so universal here—had little or no reference to a future state, and never roused the mind to a hope of a blissful immortality; never awakened the delightful expectation of a better state than the present, or the fear of a worse. It will then be easy to conceive what must have been, and what was actually found to be, the character of the community on which the mission proposed to operate.

Multitudes of mothers—assisted by their husbands or paramours or interested friends, through the influence of adultery, jealousy, or the fickleness of conjugal affection, or through poverty, oppression, laziness, or imbecility, or through want of natural affection—*multitudes of mothers* became the murders of their own offspring. Sorceries, robberies, murders, suicides, and thefts were common. They were countenanced by the rulers, and practised by all classes. Concubinage, polygamy, polyandry, prostitution, coveting and taking away husbands, wives, houses, lands, clothing, etc.; gambling, drunkenness, and obscenity in songs and conversation, were popular on the introduction of Christianity, even in the highest classes, and continued to be so for three years after the commencement of the mission. The incestuous marriage of a brother and sister of the highest rank was considered as the glory of the nation.

The prostration of the ancient tabu system seemed in no way adapted to diminish these evils. The influence of foreign shipping was any thing but favorable to the promotion of chastity and piety. As to the means of moral renovation, they had none. The art of reading was unknown to them. Not a single written syllable of their language had the nation to begin with, when we commenced our work; no Sabbath or sanctuary, no worship of Jehovah, no schools but those of vice to teach the heathen song and dance or other vile amusements; no Christians among them to pray, or think, or speak of heavenly things. If any had chanced to hear the name of Christ pronounced, it had been in connection with profane oaths and bitterness. Such was the state and character and destitution of the people when the missionaries came among them.

Means employed to Improve the Nation.

The Press — Preaching. — To meet the wants of the nation in such circumstances, an alphabet of their language was formed, and the language reduced to writing; schools were opened in every district; school-books prepared and brought into extensive use; religious tracts published and circulated; the New Testament and other portions of the Bible translated and made accessible to thousands. Three printing-presses are kept in operation to supply the means of light, and a thousand pages of new matter are now added in a year to the amount in use. The preaching of the gospel, very feebly and gradually commenced, is now maintained by preachers acquainted with the language, at fourteen different stations in the islands, is pretty regularly continued at several out-stations, and is occasionally extended through every district where no missionary is located. The congregations where public worship is maintained conduct with decorum. They always give a respectful and often an interested attention to the preaching, prayers, singing of hymns, and the administration of the sacraments in the house of God.

Schools and their Influence.—The attention of the missionaries has from the first been more or less directed to schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honolulu convinced the chiefs and people here that we could teach them to read and write. An impulse

like this was early given at the other islands, and has not yet ceased to be felt. The missionaries and their wives and helpers have, up to the present time, endeavored to cherish the schools as a primary means of reforming the nation. They have had classes under their own immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts of the islands called schools, have been under the instruction of incompetent native teachers. The aggregate of learners in the islands has, at some periods, amounted to 50,000. Probably more than four-fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

While it has been our business to teach a few hundreds personally, and superintend their efforts to teach others, our steady aim has been to extend a moral and religious influence over the whole community, by means of the widely extended, and in some respects, the loose school system. Whatever may have been the defects of that system, it should be understood that the design of it has not been merely or mainly literary; that mental culture has not been in the schools, especially of adults, our most prominent object; for in those points of view, hundreds of schools under native teachers, embracing thousands of readers, would hardly deserve the name of schools, as that term is ordinarily understood in the most enlightened countries, as the nurseries of science and literature. But the general system was and is intended to supply in some measure the want of family government and education; the want of a well regulated civil government to restrain from vice and crime; and to supply amply, by a mild and salutary influence, the want of the power once derived from a horrid superstition. It has afforded, to a great extent, by the pencil, pen, and book, a substitute for the pleasure which the people once derived from games of chance, and of skill and strength, connected with staking property; and in many cases instruction imparted by dictation and the exercise of joint recitation or cantillation of moral lessons by classes, has been a happy substitute for the heathen song and dance,

where ignorance of the value of mental culture, or a want of interest in the subject of education, or the incompetency of the teacher rendered a severe method of application impracticable. When this easier method of communicating and receiving some knowledge of what we desired to teach has served to enlist our stupid pupils at all, they have been ready to try to learn the art of reading and writing, where the means have been supplied; and as these have been acquired by numbers, the desire for books and other studies has been increased to an extent beyond our ability to meet.

While, then, we have labored to afford the people the means of learning the art of reading and writing, geography and arithmetic, for the discipline of the mind and the purposes of life, and to facilitate their future access to the sacred Scriptures, it has been our steady aim through the schools, to bring to bear constantly on the dark hearts of pagans those moral and evangelical truths, without the presence and possession of which, the design of their rational existence cannot be secured. While our school system does indeed contemplate the disciplining of the mind, and affords some important means and facilities for it, it has always contemplated chiefly a moral influence over the heart and life, which the want of family and civil government, and the want of an adequate number of the preachers of the gospel has made indispensable. We have, therefore, in our first books, inserted such plain precepts in the science of duty as every reader can understand, and have added evangelical tracts and portions of Scripture, as reading lessons for all our schools; and have endeavored to give them an influence similar to that of Sabbath schools, as far as circumstances would allow. And we believe their agency has been, and still is, far more indispensable than that of Sabbath schools in the United States or Great Britain.

In the spelling book most commonly used to teach the art of reading among the natives, the first combination of words which make sense, and which in English contains in five monosyllables the delicate reproof and affectionate call to repentance or reformation of life, given by the Saviour to a sinner, "Go and sin no more," appears to be thus understood by many a learner on his first putting

these words together. The words of the prophet which immediately follow, "Cease to do evil and learn to do well," confirm the sentiment; and the reader, without an interpreter, begins to feel that the author of our religion is addressing him personally. Many have been led by these plain precepts, to inquire further what was required of them, and have found the light increase, as they have read on, even though they must long spell out their sentences. This light, though it may have been feeble, has, we trust, been salutary, even when the pupils have never been able to read fluently; and where they have not been able to comprehend all that they read, it has helped to fix attention and draw the mind from vanity and folly. It has helped to show the way to heaven. Not unfrequently a school has assembled, simply to read together a new book of Scripture put into their hands.

Most of those who have at any time been collected into the schools have appeared to feel ready to hear preaching. The schools therefore, have afforded the missionary great facilities for proclaiming divine truth, and for exerting an influence over the people by means of the preached gospel, which he would not otherwise have enjoyed. This is a circumstance of no small value among a people so wild as the mass of the Sandwich Islanders were found to be, on the first arrival of the mission. When one of the earliest missionaries first attempted to preach in the northern part of Oahu, ten miles from Honolulu, having with some difficulty collected a few individuals of the place for that purpose, and begun with the aid of a native interpreter, to tell them of the God of heaven, and of his salvation, they hastened back to their houses as in a panic. When native teachers had collected numbers of the people in what were called schools, they were by tens, forties, and hundreds, put into possession of some of the leading truths of Christianity—truths read, rehearsed, and cantillated, over, and over, till they became familiar to the multitude. Then thousands were easily brought together to hear the gospel preached, both at the missionary stations and at other places whenever a missionary came among them. In many places a considerable portion of the congregation receive Sabbath school instruction from a missionary or his wife; and in many other places from native teachers.

The plan of a Mission Seminary is at length in some

good degree matured and put into successful operation, and three of our number as instructors, are devoted almost exclusively to its interests. The number of pupils is 118. Their studies at present are geography, including that of the Bible, arithmetic, trigonometry, composition in their own language, with the rudiments of the Greek language to a select class. The science of duty here also is, and must be, the prominent object of pursuit; and it is hoped that some will attain to a thorough acquaintance with theology, natural and revealed, and be prepared to preach the gospel with acceptance and success.

Mental Acquirements of our Learners.

Of the mental acquirements of the best pupils, both of those in the High Schools, and others who have enjoyed particular personal instruction from the missionaries, we are disposed to speak with reserve, partly because the amount of attention which the missionary has been able to give any individual is so small, the books and other means of mental culture at command for most of the whole period in question so limited, and the vacancy of mind with which the pupil commenced, though perhaps at mature age, was so great, that, though the difference between his former and present state is considerable, yet all his attainments, placed beside those of the wise and learned of other countries, would appear exceedingly small, and be likely to be regarded as unworthy to be named at all in connection with the idea of a student. It is supposed that fifty or sixty may be found who could now sustain as good an examination in mental arithmetic and topographical geography, as a majority of the students in the common academies in the United States, or as ordinary men of business. A much greater number may be found among the pupils of the Seminary, the best teachers who have the charge of common schools, and the foremost members of our churches, who are able to give an exhortation, or offer a prayer in public with much propriety. Respectable pieces of composition have been produced by them. Among them are several interesting and useful pieces of evangelical poetry, some by men of middle age, and some by females past middle age, who learned to read and write by aid of spectacles. A considerable number make contributions for a paper. The pupils of the Mission

Seminary would themselves readily fill one page a week in a small newspaper, with their own original articles, respectable without the slightest touch of a teacher, and without interrupting their daily studies.

We are happy to say that among those who have received our instructions there are many fair fruits of our labor, who are valuable assistants to the missionaries, and who are rendering important services to their countrymen.

It is supposed that the number of readers in the nation now is not less than 23,000; and that the whole number who have been taught to read, so as to derive, or be able to derive benefit from the perusal of tracts and other portions of Scripture, may be from 7,000 to 10,000 above that number, i. e. from 30,000 to 33,000.

Our school system, then, designed as the means of promoting mental and moral improvement, and social and public order, and spread over so wide a surface, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people in its time, has filled a place which nothing else could have filled, and to some extent given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins. Even the schools under the most ordinary native teachers, fickle and changeable as they have been, and as unlike to regular schools in civilized countries as they are acknowledged to be, have still had their use, which is not small. The influence of the whole has been favorably exerted on multitudes who have gone the way of all the earth, and multitudes who remain; and it is believed that future generations will reap the benefit of what has thus been accomplished.

Should every native school in the Islands be from this time discontinued, as a considerable number have been,—some are discontinued by the wish of the missionary with a view to revive them in a better form, and some through the remissness of the people, or the teachers, or the headmen of districts, or chiefs,—the good of what has been done by them would not all fall to the ground with them. Thousands who have been instructed in them would be found to read tracts and portions of Scripture, should these continue to be circulated by the missionaries; and if no schools were put or kept in operation, it is presumed

the art of reading would be preserved; private individuals would learn from their friends, as some have done, and the power of the press would still be felt. And should the press stop, natives now able to write for a newspaper might be expected, through letters and manuscript essays, to convey instruction to their countrymen by the pen, an art as new to the people, almost, as though it had now been conferred by magic or by miracle. Such is the disposition of the people to correspond by letter, that were there nothing printed to be read, we might expect considerable matter would be furnished among themselves, and the art of reading and writing be thus perpetuated, and enjoyed to a considerable extent. It appears to be a general impression among them that the mode of communicating thought by the pen is as sure and as intelligible to the reader, as by the tongue to the hearer. More confidence indeed is usually placed in a written than a verbal message in ordinary intercourse. The ability of several thousand of the Sandwich Islanders to correspond by letter, to write to their friends intelligibly, and to read understandingly notes and letters (sometimes not well penned) received from them, is a decisive mark of progress in our work, and holds out an unequivocal inducement to furnish the people with reading, in such kind, variety, and quantity as will be useful.

Operation and Influence of the Press—Introduction of useful Arts and Customs.

During the last year, in view of the wants of the people, a religious newspaper has been undertaken, to encourage a taste for reading, and to afford a variety of useful instruction. It was issued semi-monthly, and afforded to subscribers at a dollar a year. At first 1,500 copies were circulated. As soon as its character was known, 3,000 copies were required.

One large edition of the New Testament has been scattered among the people, and another of 10,000 is demanded, and now in press, and expected to be issued in a few months, which will probably be taken up as fast as it can possibly be bound. Payment in advance has been offered in some cases.

The number of pages of matter prepared and printed for the Mission Seminary, counted in a continued series,

amounts to about 2,000 duodecimo and 2,000 octodecimo, including half the sacred volume. The printing done at Honolulu for the last five years amounts to about 30,000,000 pages, or 6,000,000 a year. The aggregate of printing in the native language done by and for the mission for the whole period amounts to about 43,000,000 pages.*

When you have given a native access to our publications by teaching him to read, and have made him acquainted with one tenth part of what they contain, and so far secured his attention that he will listen to the preaching of the Gospel and seek further instruction from books, you have done much towards his improvement and his conversion; though it may still require ten thousand strokes by human hands to elevate and form his character, and the special agency of the Spirit of God to renovate his heart and fit him for heaven. How long were the inhabitants of Great Britain in the process of emerging from a state of barbarism and rising to a state of elevated civilization, after the light of the gospel dawned there? More than six hundred years rolled over the restless inhabitants of that island, after Christianity began to be introduced among them, before the great charter of their civil rights was obtained from a king who nevertheless shortly after waged a war with his subjects in violation of its reasonable provisions. It was more than nine hundred years after the introduction of the gospel, before the first ship of war was built in England; and then the first fleet was required to be manned in a good measure by foreign seamen. It was about eleven centuries from the dawn of Christianity in that now favored and exalted country, before the freedom of conscience and the liberty of the press were established. And should it be thought strange, if, in ten years after the gospel is fairly established here, and ten or twelve missionaries able to preach forcibly its sacred truths, the nation is not raised to an elevated state of civilization and Christianity?

In estimating the progress of our work, we make less account of the style of building, dress, and living, than some might be disposed to do; for we regard it as a matter of less importance whether these are altered or im-

* May 1st, 1837,—63,074,168.

proved or not, provided the one thing needful for the soul can be secured. Still, we are disposed to encourage by precept and example such arts and usages, as are suitable to the people, and adapted to the promotion of the best interests of the nation; and in them there is a manifest gain. The habitations, dress, and manners of those who have been most attentive to us, are far superior now to what they were when we arrived. Some of the houses of worship are very creditable to the people. The making up of clothing in foreign fashion, the manufacture of hats and bonnets, combs of tortoise-shell, and the wearing of these articles, is probably increased an hundred fold since the commencement of our work; and the appearance of our congregations thus greatly altered. The trowel, turning-lathe, saw, and plane, begin to be used to improve their buildings and furniture. One or two pupils of the Mission Seminary have commenced rudely engraving on copper, with a view to furnish copies for writing, maps, etc.

Thirty natives or more have been instructed and well initiated into the business of printing and book-binding. They learn with tolerable facility to set types, and correct them; and they perform a great portion of this labor in issuing our publications. Nearly all the press-work that has been done at our presses has been done by native hands. They now use the elastic ink-roller, which one of them is expert in preparing. The pressmen can bring off about 2,500 impressions daily from each press, under a superintendent. The printers and binders are paid cash, by the piece, for the work they perform, and work cheerfully, and steadily, with a sobriety that we think will not suffer by a comparison with journeymen and apprentices of the trade in any country. Our printing establishments, therefore, give the nation daily a practical lecture on industry, inspiring hope and encouraging to effort, while they are sending forth the streams of light and peace to bless the land.

Number of Converts—Influence of Christianity on the Nation and on Individuals.

Great numbers of the people, during the period of our labors, have in some way expressed a desire to be taught the word of God and guided by its precepts. Multitudes

have said, "We repent, we believe, we wish to be servants of the Son of God." Among thousands of these, eight hundred and sixty-four* have been selected and admitted to the fellowship and ordinances of the church, as having at the period of their admission given, in the judgment of charity, evidence of a radical change of heart, and of true subjection to Christ. But this number is by no means a satisfactory criterion of the extent to which the gospel has been blessed to the nation. The field has been so wide, over which the seed has been scattered, and the missionary laborers so few, and their personal acquaintance with the mass even of those who have been connected with the prayer-meetings among them so very limited; that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe that unsound members have been admitted to the church. Of the eight hundred and sixty-four members admitted, thirteen have been excommunicated, and others suspended for gross offences. So that the number of church members is not a criterion, at any time or in any place, by which the extent of the saving influence of the gospel can be correctly measured. None can tell how much divine truth must be present to the minds of these children of pagans, how clear their perception of it, or how strong their conviction of sin, or their desire of heavenly things, must be, in order to their being united to Christ by faith. We know they must believe, and be disposed to obey the truth, and call on the name of the Lord with a sincere, humble, penitent heart, in order to inherit that promise, "that whosoever shall call on the name of the Lord shall be saved." To those who have offered themselves as candidates for admission to the church, we have in a majority of cases, given no intimation that they could be admitted, for want of acquaintance with them, or for want of some decisive mark of Christian character, which would not make a long probation, or familiar personal acquaintance necessary. A long probation, even to several years, has not been uncommon.

In connection with these facts, it may be proper to advert to a cause which has cut short or apparently oblit-

* May 1st, 1837,—twelve hundred and fifty-nine.

erated a portion of our labors. From the bills of mortality which have been only partially kept in some districts, it appears probable that there have been not less than 100,000 deaths in the Sandwich Islands, of every period of life from infancy to old age, since the arrival of the mission fifteen years ago. Among these, thousands of our readers, aged, middle-aged, and youth, and thousands who in some way professed more or less regard to the gospel, have gone down to the grave. Whatever, therefore, of blossoms or of fruit once appeared among them, the fatal blast of death has swept over them, and they have vanished from our schools and our congregations, to be seen no more, to be instructed by us no more; and the efforts of our labors on that numerous class are placed forever beyond the observation of the world. While this generation has been travelling through the wilderness, and making some efforts to emerge from the surrounding darkness, and while hope was entertained that a fairer and brighter scene was just ready to open upon them, such have been the ravages of death, that the pillars of the nation have been shaken and removed. Seventy-eight members of our infant churches have fallen by its strokes, embracing some of the active and distinguished; and the whole community have appeared to be passing away like a flood. Yet a goodly number of the instructed have escaped these ravages, and have been gaining more or less by the means employed for their benefit, while the number of our readers, and the number of those who can be relied on as substantial friends of our cause, has, in the midst of all opposing causes, been gradually increasing.

While, therefore, the effect of a great amount of missionary labor well expended, has, as it were, been blotted out from human view, so that, to the traveller or the missionary recently arrived, it is as though it had not been; there are still in the midst of this desolation many remaining marks of the good influence of the mission, and of the real progress of our work.

The very existence of the nation in a state of quietude, is to our minds proof of the salutary influence of missionary labors; for without the restraints of some religion they could not thus long have continued in prosperity; and without Christianity, the removal of its leading men would

doubtless have involved the nation in sanguinary wars, and vice and crime made desolation sure.

To the possessor piety is as valuable in the poor man as in the rich and great; yet, where it is found in the rich and great, it evinces a greater triumph of the gospel, which, while it gains an ascendancy over all that the world can offer, subdues pride and regulates the desire of earthly gain, opens larger sources of good to the community, and will perhaps thus bring greater glory to God.

As evidences of the influence and progress of our work and the triumphs of the cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaahumanu, Naihe, and others of high rank, who have left the church below and gone, we trust, to join the assembly of the blest above. Of the steady efforts of governor Hoapili and his wife in the cause of reformation; of Kapiolani, Kekauluohi, and Kinau, who in their habitations, dress, and intercourse, appear with Christian dignity and politeness, and exert a good influence in their sphere, we could speak with pleasure, as fruits of our toil and evidences of progress in our work. Others of rank deserve to be reckoned, as holding an important place as helpers on our side. But the evidences of unfeigned piety are as clearly obvious in the poor.

By those who cannot from an experience of their own, discover the influence of divine truth on the heart, or conceive of the power of the Spirit of God to implant in the soul other than selfish or worldly principles, it may be sometimes insinuated that the people are religious merely because their rulers tell them to be so. Who then requires the rulers to be religious? By what authority did the haughty Kaahumanu learn to bow her knees before the throne of the exalted Messiah, and with her own hand to subscribe to the self-denying religion which the Man of Sorrows taught? Before Kaahumanu or any of the rulers had given evidence of being converted to the faith of the gospel, the earliest missionaries cherished the hope that the truth had found its way to the heart of a poor blind man, who listened to them with attention, and early began to exhort the queen, who afterwards died in England, to seek the salvation of her soul. Thus the Sandwich Islands Bartimeus commenced himself a useful Christian course, which he still continues, holding on his way re-

joicing to this day; and affords, like many other cases, a convincing proof that the truth of the gospel carries its own power, independently of civil authority. He was the first native admitted by us to the communion of the Lord's supper.

Evidences of reform and of improvement cannot of course always appear in the same way, nor be equally appreciated by different witnesses. Merely worldly principles may affect the exterior, and doubtless have their influence here in adorning the person, improving and decorating the habitation, etc. of some; but it is probable that the love of character in Great Britain and the United States has vastly more influence in producing regularity of life, than it has ever had in the Sandwich Islands, or is likely soon to have. At the time of our general meeting in June, 1834, Miriami Kekauluohi, half sister of Kinau, having with her husband, Kanaina, built an elegant two story dwelling-house near the mission houses at this place, received and entertained one evening, at a well furnished table, thirty-three missionaries including men and women, presiding herself with the dignity and grace of a Christian matron. Recently, Kinau, the heiress of Kaahumanu, in her spacious and well furnished apartments, in like manner, except that her tea was sent round, received forty-four of us, the king, and eight or ten chiefs, and about twenty of our children. The entertainment in either case, would have been respectable for a state governor in America. In both instances, at their request, a blessing was asked and thanks returned, and singing and prayer followed the repast.

These are indeed rare cases, but they are facts. A stranger might have been struck with them very favorably and very justly too, while other instances, indicative of improvement, equally decisive in our view, might pass with him for nothing. He might pass from one island to another in company with such men as John Je of Oahu, David Malo of Maui, Bartimeus of Hawaii, or Davida of Kauai, and, not understanding their language, or having proper access to their feelings, might regard them as barbarians, still we look on them as sterling Christians, whose influence is salutary, whose advice we value, whose prayers and exhortations we delight to hear, whose letters and essays we are gratified to read, and whose services and

assistance we cheerfully employ in the discipline of the church, at funerals, prayer-meetings, conferences, etc. In here and there a convert, whose house is not worth a hundred dollars, whose wardrobe, if he has any, would scarcely sell for ten, and whose external appearance might provoke a sneer in the passing voyager, or in those accustomed or inclined to judge of men by the quality of the cloth they wear, the missionary, who has seen him arise from his moral pollution and fix his thoughts on Christ and heaven, perceives a dignity and moral worth which throws into the shade the glittering robes of wealth, and the splendor of the equipage of the man of the world. Though such be but babes in Christ, the missionary looks on them as the salt of the land, the light of the nation, and the heirs of the kingdom of heaven. He loves them and loves to feed them, and guide them, and show them the way to go and sit down with Abraham and Moses and Daniel and Paul, and with Christ who died for them that he might redeem them with his blood.

A brief sketch of an individual Sandwich Islander and her connections may serve to show what the gospel had to do, and what in some cases it has accomplished, during the progress of fifteen years.

Deborah Kapule is a chief of inferior rank, naturally aspiring, and ready to avail herself of personal advantages. Just before the arrival of the mission, Kamahololani, her husband, a low chief from the windward islands, died at the leeward, and she became the wife of Kaumualii, the king of Kauai. She was his wife on the arrival of the missionaries, but acknowledged his own son as a husband or paramour for two years after the establishment of the mission, though strongly repugnant to the feelings of the missionaries, their instructors, whom they patronized. She was barren. Kaahumanu, the haughty queen dowager, took from her Kaumualii as a husband for herself, removing him to Oahu; where, continuing his grateful attention to the instruction of the missionaries, and yielding such obedience to the light he had, as to encourage the hope that he loved the truth, he left the world and all its concerns, as we trust, in the faith of Jesus, about four years after he began to hear the gospel. Kaahumanu without hesitation took also, by intrigue or power, the son, Keliiahonui, from Kapule, who then united with his half

brother, Kaiu, and removed to Oahu before Christian marriage was fairly introduced. Special attention was still paid to them all, and they listened from Sabbath to Sabbath to the preaching of the cross. Before the close of the fifth year of the mission, Kapule and her husband and her former husband's son, Keliiahonui, and Kaahumanu, all gave evidence of being disciples of Christ. The two latter separated, as by Christian rules it is not lawful for a son to have his father's wife. The four made a public profession of their faith in Christ together, and as first fruits, were baptised, with Opiia, Laanui and Richard Karaaiaulu. Kaahumanu, ever after lived a single life, adorned her profession, and died as she had lived, a Christian, after several years of useful exertion as a Christian ruler.

Keliiahonui married Kekauonohi, who had on our arrival been one of the five wives of Rihoriho, and removed to Lahaina, where she united with the church. He has submitted to the discipline of the church for scandalous sins, and has been restored on evidence of repentance. Kaiu, who was baptised by the name of Simeon, and Kapule, who took the name of Deborah, have sojourned at different places, exerting a good influence. They have now resumed their residence at Kauai, and are connected with the church there. Simeon has sometimes acted as one of the twelve judges of Kauai. He was selected and sent to assist our deputation in the survey of the Marquesas Islands. Deborah Kapule expressed a hearty willingness to go as an assistant missionary to that field when it was taken. Some of the chiefs chose to detain her here, on account of the value they attached to her advice and influence. The only objection in her mind, she said, was the concern she would feel for her beloved son, in removing him to that heathen land. One of the common people of Kauai, the island of which she had been the haughty mistress, a pious domestic in Mr. Gulick's family, accompanied the brethren and sisters to the Marquesas Islands, and labored like a faithful Christian to assist them in planting the gospel there, till they found it advisable to return.

Simeon and Deborah appear humble, contented, friendly, prayerful, ready to do what they can to aid the cause

of Christ, and are now exerting themselves to promote a revival of religion among the people of Kauai, at a place where no missionary is stationed. Deborah like other converts, exerts the same kind of influence in a smaller sphere, that Kaahumanu, her rival and superior, did, after her conversion in a larger.

Reformation of Morals effected — Public sentiment on the side of Christianity.

Whatever efforts have been made since the death of Kaahumanu, to arrest the progress of temperance and reform, we are happy to say there is still a phalanx in the family of the chiefs which has nobly breasted the opposition, and they have the conscience of not a small part of the nation on their side. Probably a larger proportion of the people of the Sandwich Islands refrain from using and dealing in ardent spirits, than of the population of the United States; and it is probable that a larger proportion have abandoned the use of tobacco, because it is thought wrong to use it, than can be found in America of those, who having been thoroughly confirmed in the habit of using it, have now forsaken it. The missionaries seldom see a drunken native, and it is believed the number of habitual drunkards is very few compared with those in the United States. When in a youthful freak, being opposed in his wish to unite himself illegally with a woman of inferior rank, our young ruler made an effort to break the bands of Christ, and cast away the Christian yoke, he became more thoroughly convinced than before, that the gospel had got a footing in the land. He remarked in a private conversation with a Christian teacher, in reference to the firmness with which the professed friends of the truth maintained their course, "The kingdom of God is strong." One of his favorites, a member of the church at this place, was induced by his persuasion or authority to taste a glass of spirits, which he said he would do for once that the word of his king might not fall to the ground. He had no sooner wiped his lips, than he felt conscience-smitten, came to his teacher to tell him what he had done, and that it was the last spiritous liquor he should drink. This man is now the chief of Wailuku on Maui, and adorns his profession as a Christian, and is a valued coadjutor in the work of reform.

When the king and some twenty others, including one wandering member of the church, took their horses to lead the way for Sabbath riding, it was regarded by the people generally as wrong, and the church member soon made a public confession of this sin. The practice has no where become popular, and in this respect even Honolulu would not suffer by a comparison with any city in the United States. During the agitation, when the king summoned a council, as was supposed, with the intention of deposing Kinau, she met him in the council and said, "We cannot fight with the word of God between us, but we cannot approve of your rejecting it." He has confirmed her in her authority next to himself, and she holds a responsibility as great, perhaps, as is desirable. When recently, his sister proved herself unworthy to hold her standing in the church of two hundred members, where she had made her vows, painful as the measure was, the final step of excision was taken, and not a word of murmuring or direct opposition to the measure appeared among the members more immediately concerned; nor, as far as we know, was complaint made in any of the other churches. Nor does she herself allow that she has lost her confidence in the truth of the Christian religion.

A year ago a house of worship was burnt by an incendiary. The church and people have since cheerfully erected another in its place, much more expensive, commodious, and durable.

Notwithstanding the sale of foreign spirits and the revival of the manufacture on Oahu, and the licensing of a few grog-shops by the king at Honolulu, the execution of wholesome laws throughout all the Sandwich Islands is now perhaps as rigid and as regular as it has ever been. The baleful influence of opposition to reform, exerted in Oahu, was not severely felt at the other islands. Some of their dregs were drawn off to enjoy for a season greater freedom from restraint at Honolulu.

These facts, while, by the out breaking of sin, they prove, on the one part, the existence of an evil and rebellious heart of unbelief, illustrate, on the other, the salutary counteracting influence of the gospel, where it has begun to exercise its sway.

Protection of Property and Personal Rights.

It is very noticeable that, where life and property were so perfectly insecure before the introduction of Christianity, cases of theft, robbery, murder, and infanticide, once so common, are now very rare. The rights and well being of the common people are far more respected by the rulers than formerly. A better code of written laws for the security of rights, than has before been published or enforced, has the last year been sanctioned by the king. The existence of written laws, the prompt attention of magistrates to crimes, and the introduction of a jury of the people in important trials, is evidence of a desirable advance in the administration of justice. Two years and six months after the establishment of the mission, the chief magistrate of the nation, in a fit of jealousy in respect to one of his five wives, ordered a favorite petty chieftain in his family to be slain, and there was no arm in the nation that could shield him from the despotic and murderous blow. He was beheaded in the night with a common axe while asleep. Others of the same rank expected a similar stroke to fall as reasonably on themselves.

The first ship that ever entered the harbor of Honolulu was perfidiously seized by the ruling chief, after he had been assisted in a battle with his rival by the captain. Some days after this successful battle, captain Brown was killed and his vessel taken, but was afterwards recovered by the crew.—Lieutenant Hergest of the Dedalus and his astronomer, as they landed on the northwestern shores of Oahu, were instantly massacred by the natives. When a British officer demanded the murderers, the chief who was employed to search for them took up two men who had no concern with that affair, and brought them forward to be shot, and assisted in their execution, as he now confesses with grief.—When the Royal George was wrecked here, since the establishment of Christianity, Opiia, a chief of rank, who was just beginning to seek the salvation of her soul, sent her schooner to assist in saving the cargo; for which service the captain gave her one hundred dollars. This, though a moderate compensation, she returned to him, and he proposed to divide it with her, to which she consented.—When the Lyra was wrecked on Maui, Kaahumanu sent a schooner to render gratuitous

assistance, a service which could hardly be expected of a magistrate in a civilized, Christian country.—When the Helvetius was wrecked recently, the king and his people and some of the residents made exertions to save the cargo, and received a salvage such as was proposed by captain Jones of the Peacock. Some saved portions of the cargo, which they returned without salvage. The captain remarked that he had obtained more from the wreck and cargo, than he should have expected on the coast of the United States, and felt grateful for the prompt aid he had received.

More than one hundred ships a year recruit at these islands with little trouble, except what arises from rum among their own seamen, procured of foreign dealers. Missionaries and their wives feel secure in their houses and employments, though far from any American or European family.

The method of regulating the amount of rents, levying taxes, and collecting a revenue for the support of the government, admits of great improvement, which time, experience, and intelligence will promote. As better protection and security of rights are enjoyed, industry and the means of comfortable living may be expected to increase. But such is the earnestness with which our Saviour urges his followers not to be anxious for the body, but to seek the treasures above, we must not be much grieved if we see his professed people indifferent on the subject of amassing wealth, or not warmly engaged in laying up treasures on earth by their own painful and persevering exertions; nor need we think it the greatest fault of character, should we see the poor among them, like the widow, ready to part with the last shilling in their possession to promote some benevolent object, as was the case with numbers here when the mission to the Marquesas was fitted out from this place.

Among the means of securing the rights of children, of women, and of all, the introduction of Christian marriage should not be omitted. The prevalence of Christian marriage, the foundation of domestic order and happiness, the bond of social peace, the extinguisher of infanticide, licentiousness, and various national evils, is a decisive proof of improvement in the nation, and of progress in our work. Marriage, though now regulated and

protected by law throughout the islands, has hitherto, like the schools and churches, been greatly dependent on the care and influence of the propagators of the gospel. The marriages celebrated by them the last year were 1,546.

The Christian Sabbath, too, observed as it is in the Sandwich Islands, though by no means with that sacredness that we could wish, may be regarded as a more efficient guardian of the rights, the persons, and the property of the inhabitants, than all the rulers could enact without it.

Reception of Missionaries—Encouragement to renewed Effort.

When for several successive days the pioneers of the mission labored in doubt and anxiety to make the rulers acquainted with their object, and to bring them together to decide, as they hoped, in favor of their settlement, they were looked upon with a kind of jealousy and indifference, which were appalling; and at the very hour when the king and chiefs were expected to attend to it jointly by appointment, two dancers presented themselves before the mean old cottage of the king, and with several musicians drew thousands around to witness a heathen hula, which then to the highest chiefs of the nation had more charms than the great salvation that was offered them. Now a majority of the rulers and thousands of the people prefer the songs of the sanctuary, the instructions of divine truth, and the public or private worship of the true God. It was many months before the first missionaries could obtain permission to build a house such as they had been accustomed to occupy. But mark the change. On welcoming the sixth reinforcement of the mission, which, without a sentiment in the government very decidedly in favor of our cause, could not have been so cheerfully and cordially done as it was, the chiefs pleasantly referred to the strong feeling of jealousy and opposition which existed in the minds of the nation against the early missionaries, even in eighteen months after their arrival. "When you dug your cellar," they now laughingly said, "it was thought and alleged to be intended for military stores; and the casks deposited there" (containing bread, flour, and meat) "were filled with powder and men for war." It is true that some of the rulers and some of the people take little or no interest in the spiritual objects of our mission, and

some have openly turned their backs upon us; but there is nothing now to hinder the gospel more than at any former period. There is apparently no obstacle to revivals of religion that has not before existed, and the means of promoting them are vastly increased, and the missionaries are regarded with confidence and affection. We can have as many hearers as we can well attend to; as many schools as we can suitably watch over; as many pupils, children, youth, and adults, as we can possibly teach to good purpose; and the field is obviously open for more and better laborers than we, to come in, both to break up fallow ground and to sow and reap on the partially occupied portions of the field.

The Spirit of God has evidently been present at the different stations. Protracted meetings have been held by the missionaries and churches; numbers have readily attended, and obvious good has thus been accomplished. The way of the Lord is prepared and is preparing.*

We are required "to give the people the Bible with the ability to read it." This has been done in part, and is in good progress. The translation of the Bible into English, as it is now received in Great Britain and the United States, with all the helps of colleges and former translations, cost a labor somewhere near equal to that of one man one hundred and forty-seven years. It has been said by one not much in favor of our puritanism, in reference to what is required and expected of us, "You have filled the land with schools and churches, but with pleasant dwellings and fruitful fields, you have not." Neither the one nor the other has been yet accomplished, but the introduction of the light of the Sabbath, of Christian marriage, of the press, of the Bible with its doctrines of temperance, industry, purity, and righteousness, are, we think, important steps towards so desirable a result.

We have taken what we supposed to be indispensable incipient measures to raise up the people to a state of elevated civilization and Christianity; and though a great proportion of the inhabitants of the Sandwich Islands are low in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, etc.,

* In 1837, the whole number of stations on the Islands was fifteen, and there were favorable openings for more than twenty others.

yet the immediate effect of the measures employed, has been such as to comfort the laborers in their toil, and stimulate to further exertion. Considering what all were, in a state of gross idolatry, or in the pollution and darkness in which the vanishing tabu system left them, and what all would probably have been now, without having had the blessed gospel; and then taking into view what we see Christianity has done and is doing for those who embrace it, the missionaries in the field, even those who have had fifteen years acquaintance with the nation, feel as much encouragement to preach the gospel to them now and labor for their conversion, as at any period, and as for any people. While we have reason with shame to acknowledge the failings, errors, want of faith and zeal, of fervent prayer, and unreserved devotedness to Christ, which may have been attributable to us, and feel occasion often to mourn over the imperfections in those who have received our best attentions, we regard it as a cause of great thankfulness and unceasing glory to God, that through your prayers and the prayers of other friends of the Redeemer, he has deigned to grant so desirable success to attend our exertions, and thus far to speed our work; that in proportion to the means employed for instructing the people, and for influencing them to do their duty, compared with the amount of means employed in Christian countries, or compared with the baleful influences which Satan has here employed to bind them to his service, the number of converts to Christianity is so great as we believe it to be; and that now, in our congregations and churches, so many may be found who appear to have so far come over to the Lord's side as to afford a cheering confirmation of the inspired truth that the word of God will not return unto him void; but that in due time it will accomplish that for which he in his wisdom and benevolence is pleased to send it forth.

For all the good that has been achieved or undertaken here, let the glory be given to God, to whom it is due; and for all that is expected to be accomplished, or hoped for, let his almighty favor be relied on by all the friends of the Sandwich Islands mission, and of the Sandwich Islands nation.

MISSIONARY PAPER, NO. 23.

REFLEX INFLUENCE OF FOREIGN MISSIONS.

[Substance of an address delivered before a Society of Inquiry on Missions, by one who is now a Missionary of the American Board.]

The remark is frequently made, that the American churches are to sustain an important part in the work of converting the world. This opinion is not confined to our own country, but is prevalent in other parts of Christendom. The zeal and success of American Missionaries, which have drawn forth the commendation, have perhaps given rise to a spirit of national and unholy vanity in the breasts of some Christians, who seem to regard the work as their own and not the Lord's. It has produced in such a reckless ardor in the use of means, without that deep sense of dependence on God, which should characterize the Christian. Their language is;—Come, see our zeal for the Lord;—see what we have done, and are doing, and are about to do, in spreading the gospel over the earth.

On others the influence is directly the reverse. If the American churches, say they, constitute the citadel of the kingdom, our first and greatest care should be to see every part of this citadel fully and properly manned; for if this fall into the hands of the enemy, the cause is ruined. And it is true, that if error and superstition should ever overrun this fair land, and the institutions of our fathers be subjected to the man of sin, or to the cold influences of infidelity, the brightest hope of our ruined world is extinguished. But I propose to inquire into the nature and extent of the influence exerted by our Foreign Missions on the church at home; and the bearing of this upon the question agitated by these Christians;—whether in the present state of our own country, more men and money ought to be devoted to that work?

The true Missionary Spirit, let it be premised, is not a spirit of vanity and outward zeal; it is not a spirit of

romance, or a love of notoriety, though these are sometimes mistaken for it. But it is that entire devotedness to Christ, which marked the character of a Buchanan, and a Martyn, and a Brainerd, and preëminently of the great Apostle. It feels the worth of the soul, and encircles all mankind in its embrace of love. It looks at things in the light of revelation, and cannot witness unmoved the unbroken succession of immortal souls rushing unprepared into the eternal world. It is, in a word, the essence of religion ;—the Spirit of Christ.

Now, what is the natural influence of such a spirit on the interests of our country? How does it affect the political, social and ecclesiastical institutions, which form our invaluable heritage? Look at its bearing on the elements of society? When a church or a community becomes interested in sending the word of life to those who have never heard it, do the individual members suffer in the least in their spiritual interests? Does the family circle become less happy? Are brothers and sisters, parents and children, husbands and wives less affectionate, because they possess the spirit of Foreign Missions? Do professing Christians become less spiritual and faithful, less compassionate towards the poor around them, or more careless of the salvation of their own dear friends and the welfare of their country, when they labor and pray for those who have never heard the name of Jesus? Can it be maintained, on any principles of philosophy, or any induction of facts, that those who contribute their money and surrender their friends, for the good of a nation on the other side of the globe, become less solicitous for the spiritual prosperity of their own country? Both facts and principles teach the contrary. Raise the fountains of benevolence so high that their streams shall flow round the world, and you secure a thousand more refreshing rivulets for our own waste places. The spirit of Missions can never produce indifference to the religious prosperity of any part of this ruined world.

Let us now examine the nature and extent of the influence, upon the American churches, of those individuals who resolve to spend their lives in foreign service.

Regarding the cases of peculiar adaptation to a different field as exceptions to the rule, I lay down the broad

position—that every individual who, with a proper spirit and suitable qualifications, leaves our country to serve his Master in a pagan land, is more than gained to the church at home; and that, in the present state of our nation and till the number of our Missionaries shall be much increased, every such individual who shall be supported by the churches on heathen soil, will accomplish more for the cause of Christ in our country, than he would by remaining in it.

In proof of this, we have only to advert to the history of missions, and consider the influence of missionary zeal upon those who devote their lives to missionary labors. Let us select an individual and examine his influence, from the time his attention is directed to the subject, till nature sinks under the toil and hardship of missionary life.

Look at him when his thoughts are first turned to the wants of a heathen world, and he trembles, for fear of the answer, to ask—"Lord, what wilt thou have me to do?" Observe him, when his worldly ambition is humbled, and he is ready to renounce his fond anticipations of earthly preferment, and the delights of social intercourse, and say with the prophet, in the midst of ecstatic vision, "Here am I, send me." Follow him through his preparatory course, and trace his influence in the various churches with which he may have intercourse, before he leaves his native land. Hear his solemn charges to his impenitent friends, and his earnest exhortations to his Christian brethren, as he bids them a final adieu. Place yourselves on the shore and catch the parting message from his lips, as he turns his eyes for the last time on his friends and country. See what effect his departure has on all who knew him;—how the impenitent are awakened to the belief that there is a reality in religion, and Christians and churches are made more spiritual and faithful by his example. And when he is established on some lonely island, or in some dark portion of the earth, listen to his fervent prayers for his loved America, and hear his earnest exhortations to his Christian brethren, as he pursues his laborious path to his eternal rest. Follow him, in short, through his whole course, and ask, at its close, if he has not done more for the salvation of his own country, than he would have done, had he spent his life in one of her most favored fields of usefulness.

The great want of the churches is not funds, not men—but *spirituality*. Increase the piety of ministers, and you increase their efficiency. Double the piety of individual Christians, and you do more for the salvation of these United States, than if you gave them double the present number of pastors. Now the influence of the devoted Foreign Missionary eminently produces this spirituality. The very exercises of his mind when he forms the resolution thus to devote his life, imply a peculiar nearness to God. It may have cost a struggle similar to that which preceded his conversion; for the cases are not unfrequent, in which it exhibits the same phenomena of conviction, the same struggle of renouncing friends and earthly hopes. Though he was sincere when he first professed to consecrate himself to his Saviour's service, for time and eternity, he has allowed worldly principles and worldly affections to gain the ascendancy over him. He still loves the cause in a measure, has perhaps the reputation of being devoted to it, but the love of the world in some form has greatly modified his plans of usefulness. He is not willing to renounce a favorite plan of life and the society of friends, for the lonely toils of a Missionary. With all his professions of zeal in the cause of Christ, the painful truth forces itself upon him, as he searches his own heart, that he is not willing to follow the path of duty, if it leads to lands of darkness. He is surprised and alarmed at the discovery. In vain he tries to put the subject away. His thoughts revert to the time when he first felt a "Saviour's pardoning love." Did he not then give himself entirely away? Why then now this shrinking from duty? Conscience holds her grasp. Like the convicted sinner, he turns from side to side. Like Jonah he would rise and flee to Tarshish. But at length he yields the unequal contest, and, like the converted sinner, asks, with a sincere desire to know, "Lord, what wilt thou have me to do?" He is now willing to go to the darkest, loneliest part of this degraded world, and his only prayer is, that God would direct his path, and fit him for his work.

The ground he occupies is now peculiar. He may not be more a Christian or a better Christian than many others around him; but his prospects are peculiar. Those

schemes of ambition, those ideas of literary distinction, those plans of social, worldly pleasure, on which his imagination had so fondly dwelt, are all renounced. The struggle was like the rending of the heartstrings; but the surrender is entire. He looks upon his friends. They are as dear to him as any; yet a few days or months, and he must leave them. He thinks of the scenes of his childhood. The hallowed recollections of youth come over his soul. The thousand affections which bind him to his native country struggle within him. But he checks them all. They must not be indulged. His purpose is fixed. His Saviour calls and he must obey. And he is not reluctant, for that Saviour will go with him. His sources of present and anticipated happiness are now changed. He clearly sees and feels, that if he is happy in this world, it must be from communion with God. If he is useful, it must be by the grace of Christ working in him. Thence he seeks for happiness and usefulness, and there he finds them, and there alone he expects to find them, to the end of life.

Thus he stands on peculiar ground. His treasure is not here, and although his friends remain, yet he and they are soon to part, as surely as if at the stern command of death. From the necessity of the case, there are elements in his character which would not have been found there, had he expected to spend his days amid the delights of civilized and social life.

Now what is the effect of the peculiarity thus induced upon his character by his consecration to the cause of missions? During the few years preceding his departure from his native land, will he not often do more, to enlarge and purify the church, than in a whole life, with a lower standard of piety? Follow him through the college and the theological seminary and mark his influence upon his Christian brethren. The same spirit which makes him long to spend his days among the heathen, stirs up his soul to a sense of the spiritual wants of those immediately around him. Can he feel for the unknown distant pagan, and behold, without emotion, a Christian brother dishonoring his Master's cause, or his own dear friends forcing their way down to death? But his time is short. An impenitent parent, an irreligious brother or sister will

soon have had their last admonition from his lips. A lukewarm church will soon have listened to his last exhortations. But his example is more powerful than his precept. The very act of renouncing so much for the heathen, sometimes has more power than the preaching of a life. A church which has slept for half a century under the ordinary ministrations of the gospel, rebuked by such a sacrifice, will arouse to action. The gospel-hardened worldling, who for years has ridiculed the hollow pretensions of worldly Christians, feels his heart relent, and is forced to admit that there is a reality in the religion of Christ.

In illustration of these principles, I may allude to the familiar history of Samuel J. Mills. The missionary spirit which he inherited from his mother, and which he had so much cherished, with his companions, in the open field, on the banks of the Hoosac, was to be circumscribed by no narrow limits. His interest in the heathen world only increased his earnestness for the salvation of his own beloved country, and rendered him more efficient in laboring for her welfare. And he probably did more for domestic missions and the cause of religion, in our great Western Valley, than any other individual of his day.

Another example is found in the history of Levi Parsons, who went as a missionary to Palestine. Just before his embarkation, he undertook an agency among the churches and destitute places in the northern part of Vermont, under the patronage of the Domestic Society of that State. And it appears too evident to be denied, that no small part of his success in waking up churches, and promoting revivals of religion wherever he went, was owing to that spirit of devotedness which he had acquired in consequence of having consecrated himself to the work of foreign missions.

A circumstance which happened in connection with the embarkation of Doct. Scudder, of the Madras mission, is not less in point. I refer to the case of James Brainerd Taylor. A Christian brother called at his door and invited him to go and "see Doct. Scudder off." He went, and such was the impression of the scene, that the conviction that he ought to be a minister of the gospel never left his mind from that moment. He shortly retired

from his business, and commenced a course of study, and those who are acquainted with his history will readily admit, that so far as human observation can reach, the influence of Doct. Scudder's departure on that single individual, to say nothing of others, did more for the cause of true religion among our churches, than his whole life would probably have done, spent in his professional duties, in this land.

But the influence of a true missionary spirit has perhaps in no case been more strikingly manifest, than in that of the late Mrs. Allen, of the Mahratta mission. "Intent on seizing and improving every opportunity of benefiting her friends and acquaintance, she assembled the children and youth in her father's neighborhood, to give them her parting counsels, and take her final leave. With the little group gathered around her, and a heart overflowing with benevolent desires for their salvation, she invited them to Jesus. She drew a contrast between their condition and that of the degraded heathen, and besought them to seek shelter for their souls beneath the cross of Christ. By the dying, melting love of the Redeemer, by their obligations to their Maker, by their regard for their present and future welfare, and their esteem for their departing friend, she urged them to defer a preparation to meet their God, no longer.

"Have you ever witnessed the intense earnestness of a dying Christian, pleading with endeared friends to secure immediately their immortal interests? Have you ever listened to one who felt that the present was the last opportunity—who realized, too, that eternal consequences were pending, and who summoned all his powers to give efficacy to the last effort he could ever make, to save the lost from interminable ruin? Such was now the effort of our friend."

"The effect," says an eye witness, "was great. It seemed like one speaking to us from another world. Every heart was melted. Every eye was suffused with tears. Many wept aloud, and seemed as if they could not leave the house until they had secured an interest in that religion which had been so faithfully and so affectionately recommended to them. It seemed to be the language of their hearts;—'Shall our friend sacrifice so much to go

and tell the heathen of a Saviour, and we have no interest in this Saviour? Shall she be the instrument in the hand of God, of saving their souls, and we perish in our sins?' Although my fears were strong that all this feeling might be merely the effect of sympathy, yet it was not long before numbers were anxiously inquiring the way of salvation. The work of God soon became general through the vicinity. It was a day of mercy, when all were constrained to say that God had visited them of a truth. The result was, that almost all who had arrived at the period of youth, became pious, and united with the people of the Lord. When I last visited the place, I found that of thirty-seven, comprising about the whole of those who were present on the occasion which I have mentioned, thirty were professedly the children of God. The work was not confined to that particular place, but spread into the neighborhood, so that about all who were then children have become hopefully pious."

Many other examples might be adduced, to show the happy influence of Missionaries before they leave their native land. From these it would appear, I think, in relation to every suitable individual who goes on a foreign mission, that the very fact of his going has been the means of raising up others to fill his place at home.

But the influence of the Missionary upon his native country does not cease at his embarkation. True he is far away, a voluntary exile from the dear land of his birth, and the society of friends which constitutes so much of earthly happiness. But he does not forget them. He feels, more deeply than others, that the hopes of a lost world hang in a great measure upon the religious prosperity of his loved America. He sees more clearly than others can see, that if the piety of the churches at home be suffered to languish, the spirit of popery and infidelity to encroach upon her fair domains, and controversy to take the place of pure and undefiled religion, the cause which lies so near his heart—the conversion of the world—must to human appearance be hopelessly abandoned. And can he rest with such a prospect before him? Eternity alone can reveal the influence of these impressions on our country's prosperity. No prayers for her welfare are more frequent and earnest, than those

which ascend from heathen lands. No appeals to a slumbering church are more tender, than those which come from the devoted Missionary. He has taken his life in his hand, and thrust himself into the midst of Satan's kingdom, and there, surrounded with the abominations of moral pollution and death, he looks upon a world lying in wickedness, as no others can. His own strength is fast wasting away. He cries for help, and his voice comes over the wide waters of the ocean, as from one on the borders of eternity. He occupies a ground in relation to the church, on which no Christian at home can place himself.

I have been told by an Agent of the American Board, who fully understands the operation of such influences, that few appeals to the churches have been attended with such an influence as the letters of Doct. Scudder. The same person remarked that when Messrs. Hall and Newell first published their tract entitled "Conversion of the World, or Claims of 600,000,000," the effect through the American churches was like an electric shock, and that the influence upon the piety of Christians was in the highest degree salutary.

The influence of the Missionary Herald might be mentioned in this connection, more than 20,000 copies of which are circulated monthly among the churches of the United States. To say nothing of other sources of missionary intelligence, through the pages of the Herald more than 120 missionaries of the American Board have access to 150,000 Christians, and make known the wonderful doings of God in converting the gentile nations to the knowledge of the truth. Those who read the Herald most attentively, unite in calling it one of the most useful means of grace placed within their reach. Pastors generally are beginning to feel (what some have long felt) that it is one of the most effectual helps in sustaining a deep tone of religious feeling among their people. One of the greatest calamities that could befall our churches would be, to have such a channel of communication between them and the heathen world cut off.

One step more with the devoted servant of Christ, and I leave him. His happy influence on his country does not cease, when worn out by the toils of missionary life

he sinks into an early grave. He has gone to his rest. But still he lives, to animate the drooping spirit of those whom he has left behind. I need only allude to such names as Henry Martyn, and Harriet Newell, and Mrs. Judson. Like Samson they may be said to have accomplished more in their death than in their lives. Numerous and large editions of their memoirs have been circulated in various languages. Probably no little volume ever produced such an influence on the cause of religion in general as the life of Mrs. Newell. I have been told by the compiler, that its effect was to raise the spirit of piety wherever it was read. He received numerous letters from various parts of the country, from which it appeared that the influence of the book on the minds of youth was such as to produce many extensive revivals of religion. I have been told by a gentleman who has traveled extensively as an Agent of the Board, that he found very many who ascribe their first serious impressions to the narrative of the devotedness, sufferings, and death of this missionary martyr. Of the early Missionaries of the Board, a large proportion, in their offers of service, trace their first interest in the missionary cause, to the same source. Numerous illustrations of a like nature must be passed over. They have probably fallen under the observation of all.

But some may say that the present condition of our own country affords an ample field for the exercise of Christian benevolence; that effort in her behalf is immensely more important now than it will be at any future period; and that when a few years of concentrated effort have secured her safety, her united strength may be given to the work of converting the heathen. This reasoning contains much that is true and involves important principles; yet it is mainly founded on false analogy. There is wealth enough in the churches to accomplish ten times more for the cause of religion than is now doing, without injury to temporal interests. And domestic effort, as has been already intimated, is not so well calculated to draw out their resources, as that which is directed to the heathen world. There is a difference between settling at home and going abroad. In the one case, our separation from those we love, is temporary, and we may frequently visit

them for relaxation and the restoration of wasting health, at comparatively small sacrifice of time or money. In the other case, the separation is for life. In the former, we are still in the land of our birth; but in the latter, we are far away from kindred and loved friends, and in the ordinary course of events we never expect to see them on earth. There is something in the one case to remind us of the nearness of Eternity and the final consummation of all our labors, which does not exist in the other. This something has an important influence both on those who go and those who stay. It draws the Missionary to God and the contemplation of eternal things for support and happiness in the hour of separation, and in subsequent years of absence and loneliness; and the same influence comes over his friends who think of him in his distant but blessed work, and know that they never shall meet him on earth. The relation is peculiar. It cannot exist in the case of the domestic Missionary, and seems to account for the fact, that one of the most effectual means of waking up the church to a sense of her own spiritual wants, is to point her to the darkness of the pagan world.

This is amply illustrated by the first missionary efforts in the United States. As soon as the Board had resolved to sustain the first Missionaries who offered themselves for the work, the church in looking around for means to support them, began to awake from her slumbers. A correspondent of the Panoplist at that time thus expresses himself: "If we have no means of giving money, let us retrench our expenses. I would direct the thoughts of the church to a particular source of expense, viz., wine and ardent spirits. Let us estimate the probable expense of a year's stock of wine and ardent spirits. Let this sum be paid where most needed, for missionary purposes, and we shall see a fund arise, which, with a blessing, will be a means of building up the church of Christ in both hemispheres." This suggestion was heeded, and some of the first donations which the Board received, were the fruits of it.

In a month after the first Missionaries sailed, another correspondent of the same paper thus writes:—"A new era seems to have commenced in America—an era of Foreign Missions. I live in a large town in New England

which has partaken of the missionary spirit that has been excited for the last two months. This town, for its strength and opportunity, has done well. And I wish to record it for the praise of God's grace, and for the encouragement of his people, that as soon as a beneficent concern for the heathen was raised among us, the religious aspect of the place began to change for the better. People started from their sleep, to ask for the Redeemer's kingdom. Religion appeared an interest with which they have some concern; which ought at least to divide their attention with the world. Not all the means which have been used with this town for many years have been so much blessed as this missionary exertion. Their dear young Missionaries who have left their native shores may sink in the waves, or die as soon as they land in India; but the mission is not lost. Many, I trust, who will ascend to heaven from America, will eternally bless God that it was undertaken. I know not how often the promise has recurred to my mind within the last four weeks, 'He that watereth, shall be watered also himself.' I verily believe that this missionary spirit, whatever becomes of the heathen, will prove the greatest blessing to our own churches, and the salvation of many of our children."

In further illustration of the same principle I remark that prayer for the conversion of the world, and particularly the appropriate observance of the monthly concert, has a happy tendency, not only to keep alive the spirit of religion in the hearts of Christians, but to secure the conversion of the impenitent. A single instance, selected from a great number, must suffice. Some years ago, a powerful revival of religion commenced in a town in Massachusetts. About forty souls were almost simultaneously awakened. The inquiry meeting was crowded—but few conversions took place. The first Monday in the month arrived. An aged member of the church suggested to the pastor whether it might not be best to change the meeting to meet the cases of the many anxious sinners who were present. The pastor did not favor the proposal, but went forward and conducted the meeting in a manner strictly appropriate to the occasion. The meeting was one of uncommon interest. Those who led in its exercises seemed to forget that there was an impenitent sinner

present. More than ordinary desires and enlargement of soul for the conversion of the world were manifested. The comparatively small concerns of individuals seemed almost forgotten when the whole world was the object. From that meeting the revival received a new impulse; and some months after, when candidates were examined for admission to the church, many referred to that monthly concert, either as the date of their conversion, or the time when they received those religious impressions which resulted in their change of heart.

I have alluded to the influence of a missionary spirit upon the religious prosperity of the West, and will here introduce some extracts from a letter from one of the General Agents of the Board, in that section.

"There can be no doubt in any observing mind that the foreign missionaries who have gone from the West, have done more to raise the standard of piety, and consequently to promote and secure the conversion of sinners here, than they would have done if they had remained at home.

"A lady in Kentucky gave me four dollars for the Sandwich Islands mission who said she did not know there was such a mission till Mr. A. resolved to go there. Now she was deeply interested in reading all she could find about that mission, and this had led her to become interested in missionary information in general. Her pastor told me she was before inactive in the church, but now she took delight in the praying circle, and tried to interest others to pray for the heathen, and was more active in her efforts to pursuade the impenitent to give their hearts to God, that they might aid in their prayers and contributions the work which lay nearest her own heart. Mr. A. went from her native town, and his going made this woman more than quadruple what she would have been, had he settled in Kentucky. And the same is true of many others in that place and in other places where Messrs. A. and V. and T. were known, though I cannot state facts. Every Christian acquainted with these places, knows that this is the case.

"A girls' missionary sewing society was formed in Lexington, Ky., which earned forty dollars the past year. I was in the place at the time of their first annual meeting,

and was invited to attend. Their forty dollars was to be appropriated to aid in establishing Sabbath schools in the Sandwich Islands. I gave them a pretty full account of the condition of the Sandwich Islands youth, and closed by inquiring what sort of a meeting they expected to have with the Sandwich Islands children at the judgment, if those who received the benefit of their donation should be saved by it, while the donors should be lost. None of the society were hopefully pious, yet I considered it so unnatural that they should continue these efforts without being led to accept the offers of mercy, which they were sending to others, that I told Mrs. B. on my return, that I expected to live to see all those girls hopefully pious. In less than three weeks, more than half of them had become so. They told the session when examined for admission to the church, that they were led to repentance by reflecting on the inconsistency of laboring to save others while on the road to ruin themselves. I always think I have taken one step towards saving an impenitent man, when I have influenced him to send the gospel to the perishing.

"I will mention one fact showing the effect of leading feeble churches to contribute to the cause of Foreign Missions. I visited a church that had never been able, with the assistance of the Home Missionary Society, to have preaching more than half of the time, and had now become so divided that they had no preaching at all. I preached several sermons, and assisted in ordaining two elders, and at last proposed to preach on Foreign Missions, and take up a collection or subscription. No one supposed I could obtain more than five or ten dollars. I told them, however feeble they were, and small the sum they would give, still they ought to feel that they were aiding in the effort to convert the world. To the astonishment of all, thirty-five dollars were subscribed. Several of the church said they felt worth fifty or a hundred per cent. more than they ever had previously. And before I left, they showed they were, by resolving to raise three hundred dollars a year and have preaching all the time, if they could borrow one hundred dollars from the Home Missionary Society and obtain a pastor. If I had given them five hundred dollars, it would not have done them so much good as to persuade them to give thirty-five."

Of the same tenor, is the following extract from a letter from a gentlemen who was formerly a General Agent of the Board in the South, and is extensively and thoroughly acquainted with the bearings of the cause in that region.

"In my own labors as an Agent for Foreign Missions, for nearly two years, I had the pleasure of witnessing in many places, the beneficial influence of this cause in arousing Christians to livelier zeal, and more vigorous efforts for the promotion of the kingdom of Christ in their own hearts and families and neighborhoods, as well as in enlarging their desires for the salvation of perishing men in the dark places of the earth, and enlivening their hopes of the universal triumph of redeeming mercy. And pastors of churches, and leading members, have frequently borne testimony to the same happy effects of holding up before the people of God a world perishing in sin, and pressing upon them the last command of their ascending Lord. I have been told repeatedly by judicious Christians, that in their view, the spiritual benefit experienced by the churches in having their attention fixed upon the great work of spreading salvation through the world, was an ample equivalent for all the labor of visiting them, and all the funds they raised for the work.

"I have been especially impressed with the happy influence, exerted upon a group of churches, and their pastors, where one or two of their own number, known and approved in piety and usefulness, have consecrated themselves to the work of Missions, and gone forth to testify among the Gentiles the unsearchable riches of Christ. Such a circumstance has appeared to awaken hundreds, perhaps thousands, to think and feel about the whole subject as they had never done before. It has led many pious young men to think of the ministry and enter upon preparatory study, and awakened a number of contiguous churches to prayer and contribution for every good cause, quite beyond any thing they had been used to, previously.

"I have now in my mind's eye, a beloved brother, for some years the pastor of the largest church in the Synod to which he belonged, and blessed in his labors beyond any of his brethren, who went hence to the Gentiles, a little more than two years since; but whose influence, happy as it was over a large group of churches, while he

was among them, is I verily believe more valuable now, than it ever was before he went out. But while I am free to make these general statements, and am persuaded they are correct, I find it difficult to recur to particular facts in illustration of them. One instance more only, I will mention.

"An important church, in a southern city, had been for some years burdened with a debt of more than five thousand dollars. Repeated efforts had been made to liquidate it; but they had proved abortive. Pastor and people had become much disheartened, in this state of things, and a separation was talked of. This church was visited by an agent for Foreign Missions; he preached repeatedly on the subject. Much interest was excited, and subscriptions to a pretty large amount were cheerfully made. On the last evening that the subject was brought forward, at the close of the meeting, one of the members, the father of a family and in moderate circumstances, rose and said to his brethren just as they were about to retire, 'Brethren, I feel that we as a church are not doing all it is our duty and privilege to do, to spread the gospel through the world. I am anxious we should do much more. For this purpose, I am solicitous that our debt, which I know is an obstacle in the minds of many, should be removed, and I feel it to be my privilege to give up freely what is due to me from the church; be it more or less, I freely relinquish it.' He sat down. Another member rose, one of the warmest and most liberal friends of Foreign Missions. 'Brethren,' said he, 'I do not know how much that brother has given up, but I feel as he does, that we must do more to spread the Gospel through the world, and therefore I deem it my privilege to give as much more for the extinguishment of other claims, as he has given up.' A third person, one of the largest creditors, followed him in the same spirit, and all this without any preconcert. Next, a subscription was handed round, and very soon the church was free from debt, and seven hundred dollars in the treasury. I ought to add that the same night, one hundred and fifty dollars were spontaneously added to the subscription for Foreign Missions."

I cannot forbear adding, in this connection, a very brief account of the experience of a Christian brother with

whom I am well acquainted, and who has devoted his life to Foreign Missions.

"You are aware," he says, "that my decision to be a Foreign Missionary was formed, some three years since, in college. My parents, though professedly, and I have no doubt really pious, refused, from the first, to give their consent. They would not for a moment harbor the thought of giving me up to all the privations and toils of missionary life. They had no doubt that it was the duty of very many to consecrate themselves to the work; but my health and other circumstances were such, as to render it certain that God never intended me for a Missionary. For more than two years I labored, by furnishing them with missionary tracts and letters, to infuse into their minds the spirit of missions, but apparently in vain. They persisted in their 'firm conviction,' as they termed it, that it could not be my duty to be a Missionary, and told me plainly they never could give their consent; if I went to foreign lands, I should tear myself forcibly from them, and go against the decided wishes of nearly all my friends. You can readily see that my situation was most trying. After some consideration, however, I resolved for a time, to say less on the subject of missions, and labor and pray especially for their more entire consecration to God, despairing of ever seeing them resigned to my decision, until they were brought to feel more deeply the necessity of making a full surrender of all they had to his service. After some months, I resolved to make one solemn and perhaps final appeal to them by letter. This I did, with feelings which I have no language to describe. After urging them to set their affections supremely on Heaven and live wholly for God, I told them I had long been satisfied that I stood between them and Christ, and felt it to be a duty I owed them to step out of the way, and cut the cords which bound them to earth. I told them it would grieve me far more than them to leave them against their wishes, but unless the future and unknown providences of God should absolutely prevent, I must be a Missionary. After a few weeks of the most anxious suspense, and I think I may say agonizing prayer, I received the joyful intelligence from them, that they could withhold their permission no longer. That if

I really felt it to be my duty to be a Missionary, they would acquiesce and bid me God-speed, although it had cost them a pang such as they had never know before. They felt that they had done wrong in refusing permission so long, and had been wanting in consecration to God. I am fully persuaded that nothing ever produced results half so beneficial to their piety. They had followed to the grave, two years before, an only sister, a son, a daughter, and four grand-children, in the short space of six months, and not all these afflictions produced so powerful an effect in leading them to an unreserved surrender of all to Christ, and turning their affections from earth to heaven, as my decision to be a Missionary. I will merely add, that I have no reason to believe they would ever have given their consent, had they not been brought to an undivided consecration of all to God."

I will conclude my illustration of this subject with an allusion to an event in the history of one of my own friends who is now on missionary ground.

He decided, in the early stage of his education, to be a Missionary. His parents were most decidedly opposed to it from the first, and when they saw that he was fully determined, they could hardly find words sufficient to express their opposition. A few weeks before he bade farewell to his country, his mother suffered herself to be so carried away with her feelings, that she said if she had suspected at the first that he would become a Missionary, she would not only have refused him her assistance in acquiring an education, but if possible would have prevented his going to college at all. On the evening previous to his taking his final leave of his friends, he gave a public address on the subject of missions in his native town. His parents, still refusing their consent and entreating him to yield to their wishes, were induced to attend the meeting. After speaking some time and expressing his own feelings in view of his mission, he suddenly stopped short in his address and turned round to catch the eyes of his parents. A profound silence ensued, which in a few moments he broke, with his eyes still fixed on his weeping parents, by proposing to them several questions, among which were the following— "My father! my mother! what did you mean by giving

me up, when an infant, in the ordinance of baptism? Was it a mere *ceremony*, or did you mean that henceforth I was not yours but the Lord's?" This appeal, made under such circumstances, and with such an expression of countenance and melting tone of voice, proved to be the very thing needed. They relinquished their hold upon him, and cheerfully bade him farewell. The circumstance produced a most powerful effect upon their piety, and there is reason to believe it was the means, if not of their conversion, of rendering them far more holy than ever before.

I desire, in conclusion, to address one remark to my brethren, who are contemplating the work of Foreign Missions. To *you* I must appeal, for corroboration of the sentiments I have advanced. I have said that the missionary candidate has a habit of living near to God to which the generality of Christians are strangers. Is it so with you? I have said that the true missionary spirit produces a regard for God's cause and a love for souls, which could not exist without it;—that he who devotes himself to the sacred work, in a peculiar manner renounces the world, and expects his happiness from God;—that those who consecrate themselves to a life of toil and suffering in a heathen land, are rendered more tenderly alive to the spiritual wants of those immediately around them. Can you support me in these positions? I have said that they often do more for the salvation of their own dear friends and for religion in general, in the short time before they embark, than they would accomplish in a life with a common spirit of Christianity;—that instead of losing, the church will gain by sending them abroad. Brethren! will this be true of you? Have you taken God as your portion? And do you, when you think of the distant pagan, forget the lost condition of a dear relative, or the desolate state of your native land? I am persuaded not.

No. It is not because he loves his friend or his country less that the Missionary goes abroad, to spend his days amid the scenes of savage life. Dear to him is his native land, and he leaves with it his blessing; but dearer are the souls for whom Christ died, and the land for which he seeks to prepare them. It is sweet for him to let the affections twine gently and warmly around kindred hearts;

but it is sweeter to surrender them to his Saviour. The familiar tones of friendship are sacredly dear; but the voice of the Good Shepherd is ravishing, and it calleth him by name, and he must follow.

"My soul is not at rest:—there comes a soft
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord—
'GO TEACH ALL NATIONS'—from the Eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? Full well
I know that never was it His design
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot; bitter or sweet my cup;
I only pray—God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory;—and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven—
If one who hath so deeply, darkly sinned,
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he has for me,
Should ever reach that blessed shore—O how
This heart will flame with gratitude and love,
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below."

CONNECTION OF THE MISSIONARY ENTERPRISE WITH THE CAUSE OF LEARNING.

[The conclusion of an article in the "Christian Review," from the pen of Rev. Enoch Pond, D. D., Professor in the Theological Seminary at Bangor, Me.]

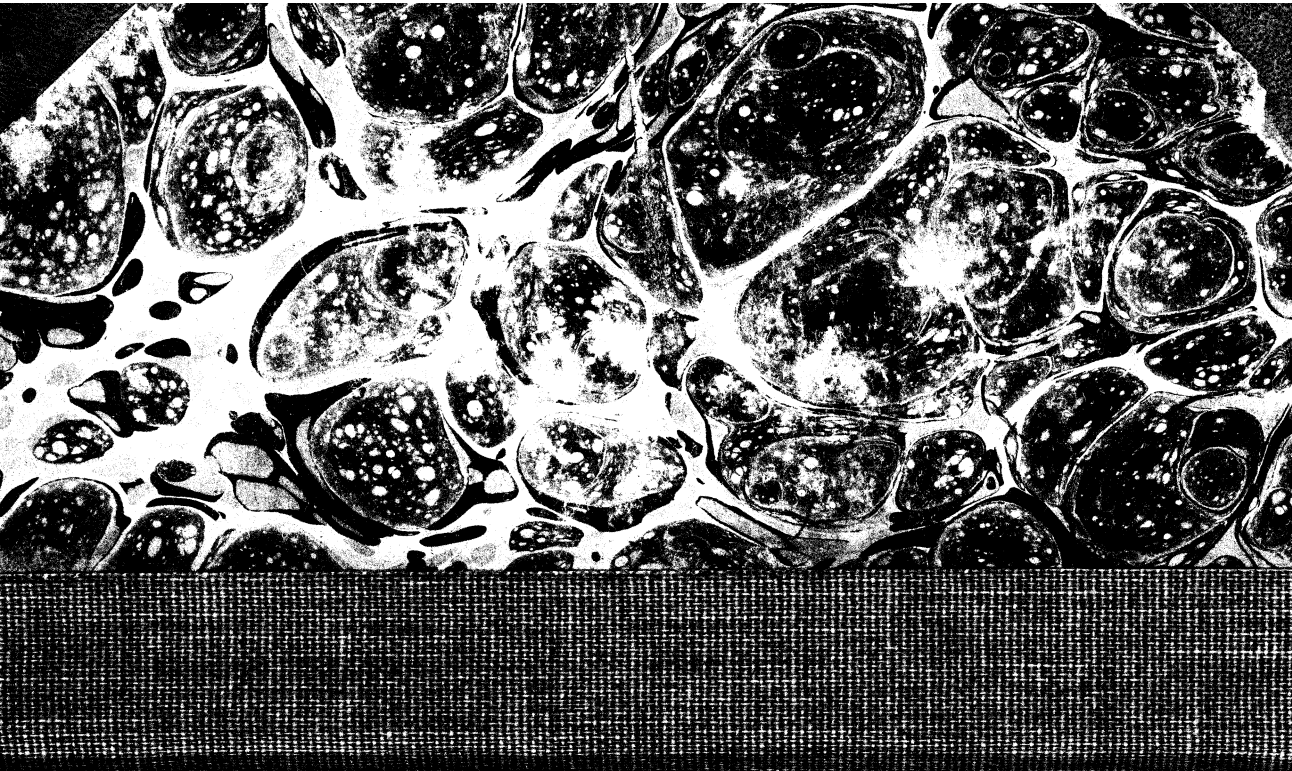
In the foregoing remarks, I have endeavored to show that,—from the *character* of Missionaries, as learned, gifted men—from their *situation*, as permanent residents in foreign lands, having a familiar acquaintance with languages, localities, and other circumstances—and from the *nature of their pursuits*, being scholars, teachers, travellers, authors, as well as preachers of the gospel,—it might justly be anticipated that they would be able to do much for the cause of science and learning, as well as for the promotion of their more immediate objects. The learned world have much to expect of them. The connections between their great enterprise and the interests of learning are sufficiently numerous and obvious to justify such expectations. I have shown, too, as fully as possible within the limits assigned me, that the expectations which might reasonably be indulged have thus far been realized. In a great variety of ways, Missionaries have labored in the cause of science, and have done all that for its advancement which could well be expected of them.

It must be borne in mind, however, that the missionary enterprise—at least the *Protestant* missionary enterprise—is but just commenced. The *great object* aimed at is but in the infancy of its accomplishment, and the *incidental* advantages to be anticipated are but just beginning to be realized. And if, under all the disadvantages of a new and untried undertaking, when the number of Missionaries is comparatively few, and the most of them have been at their stations but a little

while, so much as we have seen has been already done, what great results are to be expected, in the progress and consummation of this holy work! When the unevangelized portions of the earth shall have been explored and fully occupied by Christian Missionaries—when, fired by a quenchless, apostolic zeal, they shall have penetrated and permeated the heart of Africa, the central and northern regions of Asia, the wilds of America, the deserts of New Holland, and all the islands of the sea—when they shall have scaled the walls of China and Japan, and planted the standard of the cross in every place on which the light of heaven shines—when Missionaries shall have been longer at their posts, and shall have become more thoroughly acquainted with the languages, the literature, the localities and circumstances of the different nations—when their schools, their presses, their colleges, their seminaries, shall have been longer in operation, and, under the influence of these, native mind, all over the earth, shall have been roused into action, and learned natives, in great numbers, shall have been raised up—in a word, when the missionary enterprise, now in its infancy, shall have had a full development of its powers and resources, in a manly growth, and a just consummation—what great results may assuredly be expected, not only in a religious, but a *literary* point of view! I know not but I may be mistaken in the judgment I have formed in reference to this matter; but really it has seemed to me that the *literature* of the world has more to expect from the successful prosecution of the missionary enterprise, than from any other cause whatever. I certainly know of no other cause—I can think of no other—which is likely to produce so great results, even in a literary point of view.

And if this be true, then I may, in conclusion, address myself boldly and earnestly to *literary* men, and bespeak their favor for the cause of missions. Some of my readers, I know, deeply sympathize with this cause, from higher considerations than those here suggested. You love it, and value it, as *philanthropists* and as *Christians.* You wish to see the multiform cruelties of the dark places of the earth abolished—their idolatries purged—their superstitions and their crimes forever done away. You wish

to see the debased *soul* of the poor heathen enlightened, elevated, purified, sanctified, and made meet for the inheritance of the saints in light.

But if any shall read these pages whose views are unlike those of evangelical Christians generally, in regard to the *primary* objects of missions, such will bear me witness that these objects have not been urged unduly, on the present occasion. I have exhibited the missionary work in other connections, and have endeavored to enforce in on other grounds. I have addressed myself chiefly to *literary* men—the professed friends and promoters of science and learning. And, in view of what Missionaries have already accomplished for the cause of learning, and the greater things which they may be expected to accomplish, I ask such men to dismiss their prejudices, if any have been indulged, and to regard, henceforth, with interest and favor, the mighty enterprise in which Missionaries are engaged. I ask the *literati* of our country to follow, with their eye, those hundreds of learned, educated men, who are already abroad in different parts of the earth. Watch their movements; read their journals; note their discoveries in the different departments of useful learning. Listen to the accounts—not of unprincipled libertines, who sometimes wander among them, who cannot endure the strictness of their discipline, and to whose ungodly lives their holy example ministers a constant reproof—but to the accounts of *enlightened*, *virtuous*, *honorable* men, who have the opportunity of witnessing the results of their labors; and the more you become acquainted with Missionaries in this way, the more, I am sure, you will honor them. The more you know of their work, in its progress and results, the more you will become interested in it, and the more earnestly you will desire to see it consummated.

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